

Zafarnamah



Gurbachan Singh 'Makin'

ZAFARNAMAH

(Epistle of Victory)

**ik Onkar Hukam Sat Sri Wahe Guru ji ki Fateh
Zafarnamah Sri Mukhvak Patshahi—10**

**By the Grace of One Lord-Supreme
By the Will of the Lord
Victory to the Lord Almighty
Zafarnamah—By the Tenth Master**

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ESTD. 1940

LAHORE BOOK SHOP

2, Lajpat Rai Market, Ludhiana

ZAFARNAMAH

by

Guru Gobind Singh—The Tenth Master

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ISBN—81-7647-179-8

First Edition : 2005

Second Edition : 2009

Price : Rs. 250/-

Published by : Tejinder Bir Singh
Lahore Book Shop
2, Lajpat Rai Market,
Near Society Cinema, Ludhiana.

Phone : 2740738, 5540738

FAX—91-161-2740738

E-Mail: lahorebookshop40@Rediffmail.com

Printed in India

Laser Setting : Little Graphics, Jalandhar.

Printed by : Sartaj Printing Press, Jalandhar.

PREFACE

The letter 'Epistle of Victory' was addressed by the Tenth Master—Sri Guru Gobind Singh in reply to a letter from Aurangzeb requesting the Guru to meet him in the Deccan.

The Guru had turned down the Emperor's request but invited Aurangzeb to meet the Guru at Dina (Kangar) village and the Guru would guarantee his safety.

This letter was taken by Bhai Daya Singh and Bhai Dharam Singh and delivered this letter to Aurangzeb at Ahmed Nagar which impressed him greatly. The reply was given back to Bhai Daya Singh and Bhai Dharam Singh and the Governors of the North were directed to stop all oppression against the Guru and he should be free to move around. This letter was written in Sumat 1762 Magh/Phalgun (Jan/Feb. 1705). The Guru then reached Talwandi Sabo (Damdama Sahib) and the enmity of Mughals had come to an end. But Aurangzeb died in 1707, so the meeting could not take place. Guru Gobind Singh ji had gone to the South (Nanded) in 1707, after the death of Aurangzeb.

Then the Guru stayed at Nanded till 1708, when he breathed his last there.

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—G.S. MAKIN

The first of these is the
fact that the system is not
self-sufficient. It is dependent
on the outside world for
many of its needs. This is
true of all systems, but the
degree of dependence varies.
In some cases, the system
is almost entirely self-sufficient,
while in others it is almost
entirely dependent on the
outside world. The degree of
dependence is determined by
the nature of the system and
the nature of the outside world.



ਕਮਾਲਿ ਕਰਾਮਾਤ ਕਾਇਮ ਕਰੀਮ॥
ਰਜਾ ਬਖਸ਼ ਰਾਜਿਕ ਰਿਹਾਕੁਨ ਰਹੀਮ॥੧॥

Kamale karamat qayam karim.
Raza bakhsh o raziq rihakun rahim.1.

The only one Lord, whose ordains are always Truthful throughout the ages, and whose victory is always ensured, being auspiciously seated as the Lord—Almighty. Whosoever is sustained by His support, shall surely be victorious.

The Epistle of victory, (uttered) written by Sri Guru Gobind Singh ji, the Tenth Master.

In the Praise of the Time-less Supreme Lord.

The immortal Lord is omni-potent in enacting His wonderous drama, being all powerful and Absolute (invariable), the benevolent Lord. (O Lord !) You are bestowing all your favours and benedictions on anyone who follows your ordains and dictates, being the sustainer and benevolent Lord and equally capable of breaking our shackles of bondage (worldly attachments), being all bountiful and merciful. (1)

ਅਮਾਂ ਬਖਸ਼ ਬਖਸ਼ਿੰਦਹ ਓ ਦਸਤਗੀਰ॥
ਖਤਾਅ ਬਖਸ਼ ਰੋਜ਼ੀ ਦਿਹ ਓ ਦਿਲਪਜ਼ੀਰ॥੨॥

Aman bakhsh bakhshindah o dastgir.
Khata bakhsh rozi dih o dilpazir.2.

The Lord is the bestower of righteousness (moral virtues) and peaceful existence, ever ready to lend his forgiveness and his supporting hand.(against every obstacle). O Lord! You are always willing to pardon our acts of omission and commission (errors) and bestowing your Grace (favours) as desired by an individual and thus satiating him fully. (2)

ਸ਼ਹਿਨਸ਼ਾਹਿ ਖੁਬੀ ਦਿਹ ਓ ਰਹਨਾਮੁੰ॥
ਕਿ ਬੇਗੁਨ ਓ ਬੇਚੁੰ ਓ ਚੁੰ ਬੇਨਾਮੁੰ॥੩॥

Shaihanshahe khubi dih o rahnamun.
Ki begun o bechun o chun benamun.3.

The Supreme Lord is the bestower of all virtues, being the king-emperor of all the kings. He is always leading us onto the right path. The Lord is devoid of any signs, symbols or complexion (hue). He is peerless and there is none else, the like of Him. (none else could resemble Him). (3)

ਨ ਸਾਜ਼ ਓ ਨ ਬਾਜ਼ ਓ ਨ ਫੌਜ ਓ ਨ ਫਰਸ਼॥
ਖੁਦਾਵੰਤਿ ਬਖਸ਼ੰਦਹਇ ਐਸ਼ ਓ ਅਰਸ਼॥੪॥

Na saz o na baz o na fauj o na farsh.
Khudavande bakhshandhae aish o arsh.4.

The Lord, if he wills, could bestow all the worldly pleasures and comforts alongwith heavenly gratification and joys to a person who is devoid of any worldly belongings, including horses and troops (army) of his own, alongwith carpets and precious embellishments. (imperial power). (4)

ਜਹਾਂ ਪਾਕ ਜ਼ਬਰਦਸਤ ਓ ਜ਼ਾਹਿਰ ਜ਼ਹੂਰ॥
ਅਤਾ ਮੇ ਦਿਹਦ ਹਮਚੁ ਹਾਜ਼ਿਰ ਹਜ਼ੂਰ॥੫॥

Jahan pak zabarast o zahir zahur.
Ata mai dihad humchu hazir hazur.5.

The Lord is free from worldly attachments, having a formless appearance of his own, being all powerful and omni-potent. He is all-pervasive being omni-present, and is the bestower of all greatness and honours to us. (the eternal bliss). (5)

ਅਤਾਅ ਬਖਸ਼ ਓ ਪਾਕ ਪਰਵਰਦਿਗਾਰ॥
ਰਹੀਮ ਅਸਤ ਓ ਰੋਜ਼ੀ ਦਿਹੇ ਹਰ ਦਿਯਾਰ॥੬॥

Ataa bakhsh o pak parvardigar.
Rahim ast o rozi dihe har diyar.6.

The present (holy) Lord is the bestower of all worldly benedictions (bounties) to us, and is the only sustainer of all beings. He is the most merciful Lord, and the sole giver of all worldly means of subsistence (provisions) to all the regions of the universe. (6)

ਕਿ ਸਾਹਿਬ ਦਿਯਾਰ ਅਸਤ ਓ ਆਜ਼ਮ ਅਜ਼ੀਮ॥
ਕਿ ਹੁਸਨਲ ਜਮਾਲ ਅਸਤ ਓ ਰਾਜ਼ਿਕ ਰਹੀਮ॥੭॥

Ki sahib diyar ast o azam azim.
Ki husnal jamal ast o raziq rahim.7.

The Lord is the master of all the (regions) worlds and is the greatest of all (Lord Almighty). He possesses a majestic form (form of splendour) of utmost beauty and is the sole benefactor of all sustenance to all the beings. (an epitome of benefactions). (7)

ਕਿ ਸਾਹਿਬ ਸ਼ੌਰ ਅਸਤ ਆਜਿਜ਼ ਨਵਾਜ਼॥
ਗਰੀਬੁਲ-ਪ੍ਰਸਤ ਓ ਗਨੀਮੁਲ ਗੁਦਾਜ਼॥੮॥

Ki sahib shaur ast ajiz navaz.
Gaharibul-prast o ghanimul gudaz.8.

The Lord is the supreme intellectual (having highest comprehension) and is responsible for the upliftment all humble and poor people. He is the sustainer of all helpless and meek beings and the destroyer of all arrogant and despotic people. (8)

ਸ਼ਰੀਅਤ ਪ੍ਰਸਤ ਓ ਫਜ਼ੀਲਤ ਮ-ਆਬ॥
ਹਕੀਕਤ ਸ਼ਨਾਸ ਓ ਨਬੀਉਲ-ਕਿਤਾਬ॥੯॥

Shariat prast o fazilat ma-ab.
Haqiqat shands o nabiul-kitab.9.

He is the protector of all virtuous and righteous values (religions) and the abode of excellence and greatness. He is the appreciator of truthfulness (recognizes truth) and is the formation head of all religious scriptures. (virtuous compositions). (9)

ਕਿ ਦਾਨਿਸ਼ ਪਿਯੂਹ ਅਸਤ ਓ ਸਾਹਿਬ ਸ਼ੌਰ॥
ਹਕੀਕਤ ਸ਼ਨਾਸ ਅਸਤ ਓ ਜ਼ਾਹਿਰ ਜ਼ਹੂਰ॥੧੦॥

Ki danish piyuh ast o sahib shaur.
Haqiqat shanas ast o zahir zahur.10.

The Lord is the searcher (appreciator) of knowledge (Truth) and the master of all wisdom. He recognizes those practising truthful living, and he is immanent everywhere being omni-present. (10)

ਸ਼ਨਾਸਿੰਦਹ-ਏ-ਇਲਿਮ ਆਲਮ ਖੁਦਾਇ॥
ਕੁਸ਼ਾਇੰਦਹ ਏ ਕਾਰਿ ਆਲਮ ਕੁਸ਼ਾਇ॥੧੧॥

Shanasindah-e-ilime alam Khudae.
Kushainadah e kare alam kushae.11.

The Lord is conversant with all scholarly knowledge (learning) and is the highest scholar shaping all types of worldly functions in proper sequence. (The greatest systematizer.) (11)

ਗੁਜ਼ਾਰਿੰਦਹ ਏ ਕਾਰਿ ਆਲਮ ਕਬੀਰ॥
ਸ਼ਨਾਸਿੰਦਹ ਏ ਇਲਮਿ ਆਲਮ ਅਮੀਰ॥੧੨॥

Guzarindah e kar-e alam kabir.
Shanasindah e ilam-e alam amir.12.

The Lord is the highest intellectual to dispense various worldly transactions (worldly actions) and is the identifier of all worldly functions (business).

(He recognizes all worldly interactions and behaviour).

(12)

ਦਾਸਤਾਨ

ਮਰਾ ਏਤਬਾਰੇ ਬਰੀਂ ਕਸਮ ਨੇਸਤ॥
ਕਿ ਏਜ਼ਦ ਗਵਾਹ ਅਸਤ ਓ ਯਜ਼ਦਾਂ ਯਕੇਸਤ॥੧੩॥

Mara etbare barin qasam nesat.
Ki ezad gavah ast o yazdan yakesat.13.

The detailed (Episode) Story—First Parable

(O Aurangzeb !) I have no faith (value) for your oaths on the Lord Almighty (swearing by God) that the same Lord Almighty is the only witness between both of us. (I do not trust the veracity of your words even if you swear by God, who is your sole witness.)

(13)

ਨ ਕਤਰਹ ਮਰਾ ਏਤਬਾਰੇ ਬਰੋਸਤ॥
ਕਿ ਬਖ਼ਸ਼ੀ ਵ ਦੀਵਾਂ ਹਮਹ ਕਿਜ਼ਬ-ਗੋਸਤ॥੧੪॥

Na qatrah mara etbare barosat.
Ki bakhshi va divan hamah kizab-gosat.14.

(O Aurangzeb !) Your army generals and other advisers (counsellors) are all liars and I do not believe a bit even, all these people.

(14)

ਕਸੇ ਕੌਲਿ ਕੁਰਾਅ ਕੁਨਦ ਏਤਬਾਰ॥
ਹਮਾਂ ਰੋਜ਼ਿ ਆਖਿਰ ਸ਼ਵਦ ਮਰਦ ਖਵਾਰ॥੧੫॥

Kase-qaule Quran kunad etbar.
Haman roze akhir shavad mard khvar.15.

The person, who pins faith on the oaths, taken by Koran, of your courtiers (advisers), finally comes to grief only (as they are not trustworthy). (15)

ਹੁਮਾ ਰਾ ਕਸੇ ਸਾਯਹ ਆਯਦ ਬਜ਼ੇਰ॥
ਬਰੋ ਦਸਤ ਦਾਰਦ ਨ ਜ਼ਾਗੇ ਦਲੇਰ॥੧੬॥

Huma ra kase sayab ayad bazer.
Baro dast darad na zaghe daler.16.

(O Aurangzeb !) If someone is crossed by the bird (Hamayun's) Huma's shadow even (who is supposed to fulfil your desires) then even a (crafty) crow cannot harm him, however brave he might be.

(Once I have taken the support of the Lord Almighty, then all your armies cannot frighten me with awe or your imperial power cannot cow me down.) (16)

ਕਸੇ ਪੁਸ਼ਤ ਉਫਤਦ ਪਸੇ ਸ਼ੇਰਿ ਨਰ॥
ਨ ਗੀਰਦ ਬੁਜ਼ੋ ਮੇਸ਼ੋ ਆਹੁ ਗੁਜ਼ਰ॥੧੭॥

Kase pusht uftad pase shere nar.
Na girad buzo mesho ahu guzar.17.

If someone happens to take shelter under the care of a lion, then no other (inferior) animal like a goat, lamb or deer could cause any harm to him. As such all the generals despatched by you, could not oppose me while the Lord's benign hand protects me. (With the Lord's protective support on my side, your forces could cause no harm to me.) (17)

ਬ ਮੂਸਹਫ ਕਸਮ ਖੁਫੀਯਹ ਗਰ ਖੁਰਦਮੇ॥
ਨ ਯਕ ਗਾਮ ਹਮ ਪੇਸ਼ ਅਜ਼ਾਂ ਬੁਰਦਮੇ॥੧੮॥

Ba musahaf qasam khufiyah gar khurdame.
Na yak gam ham pesh azan burdame.18.

Had I known the secret of the oaths by Koran (of your generals) then I would not have sacrificed my dearest troops in vain (fighting against such liars) ? (18)

ਗੁਰਸਨਹ ਚਿ ਕਾਰੇ ਕੁਨਦ ਚਿਹਲ ਨਰ॥
ਕਿ ਦਹ ਲਕ ਬਰ ਆਯਦ ਬਰੋ ਬੇਖਬਰ॥੧੯॥

Gursanah chi kare kunad chihal nar.
Ki dah lak bar ayad baro bekhabar.19.

(Now the Guru details the battle of Chamkaur). When ten lakh troops of (the enemy) had swooped suddenly on forty of my starving men, then they were helpless against such hordes. (19)

ਕਿ ਪੈਮਾਂ ਸ਼ਿਕਨ ਬੇਦਰੰਗ ਆਮਦੰਦ॥
ਮਿਯਾਂ ਤੇਗ ਓ ਤੀਰ ਓ ਤੁਫੰਗ ਆਮਦੰਦ॥੨੦॥

Ki paiman shikan bedrang amdand.
Miyan tegh o tir o tufang amdand.20.

Having set aside all the promises (of your generals) your troops had launched an attack suddenly, armed with weapon like swords, arrows and guns. (20)

ਬ-ਲਾਚਾਰਗੀ ਦਰਮਿਆਂ ਆਮਦਮ॥
ਬ-ਤਦਬੀਰਿ ਤੀਰ ਓ ਕਮਾਂ ਆਮਦਮ॥੨੧॥

Ba-lachargi darmiyan amdam.
Ba-tadbire tir o kaman amdam.21.

(O Aurangzeb !) Then I had no option left except facing the odds in the battle field, and had to take up weapons like bows and arrows or guns against them for fighting it out. (21)

ਚੁ ਕਾਰ ਅਜ਼ ਹਮਹ ਹੀਲਤੇ ਦਰ ਗੁਜ਼ਸ਼ਤ॥
ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬ ਸ਼ਮਸ਼ੀਰ ਦਸਤ॥੨੨॥

Chu kar az hamah hilte dar guzasht.
Halal ast burdan ba shamshir dast.22.

(I had been forced into fighting against your troops with weapons, having no other option). When all other means and efforts are of no avail (things go beyond negotiated settlement), then it would be rightful (within our rights) to take up the sword in hand. (to take up arms is justified). (22)

ਚਿ ਕਸਮ ਕੁਰਾਅ ਮਨ ਕੁਨਮ ਇਅਤਿਬਾਰ॥
ਵਗਰਨਹ ਤੁ ਗੋਈ ਮਨ ਈਂ ਰਹ ਚਿਹ ਕਾਰ॥੨੩॥

Chi qasm Quran man kunam etibar.
Vagarnah tu goi man in rah chih kar.23.

(O Aurangzeb !) How could anyone have any faith in your oaths by Koran (to swear by Koran) ? Or else you tell me where was the need for me to adopt this path (of armed solution) of conflict ? (23)

ਨ ਦਾਨਮ ਕਿ ਈਂ ਮਰਦਿ ਰੋਬਾਹ ਪੇਚ॥
ਵਗਰ ਹਰਗਿਜ਼ ਈਂ ਰਹ ਨਯਾਰਦ ਬਹੇਚ॥੨੪॥

Na danam ki in marad-e robah pech.
Vagar hargiz in rah nayarad bahech.24.

I never thought to myself that this manly person was behaving and changing designs (to suit his ends) like a jackal. (You were changing your tactics to suit your ends like a jackal). Or else I would never have adopted this path (of conflict) under any other pretext. (I would never have vacated Anandpur, having pinned my faith-in your false oaths by Koran). (24)

ਹਰ ਆਂ ਕਸ ਕਿ ਕਉਲੇ ਕੁਰਾਅ ਆਯਦਸ਼॥
ਨਜ਼ੋ ਬਸਤਨੋ ਕੁਸ਼ਤਨੀ ਬਾਯਦਸ਼॥੨੫॥

Har an kas ki qaule Quran ayadash.
Nazo bastano kushtani bayadash.25.

It is not worthwhile either to capture or kill a person who is under the spell of swearing by Koran of your men. (which were meaningless). (25)

ਬ-ਰੰਗੇ ਮਗਸ ਸਿਯਾਹ ਪੋਸ਼ ਆਮਦੰਦ॥
ਬ-ਯਕਬਾਰਗੀ ਦਰ ਖਰੋਸ਼ ਆਮਦੰਦ॥੨੬॥

Ba-range magas siyah posh amdand.
Ba-yakbargi dar kharosh amdand.26.

As opposed to these oaths, your warriors in (dark) black uniforms launched a sudden attack like a sworn of bees, and attacked with shouts of war cries, raising hue and cry) in a sudden move with huge force in a single assault. (26)

ਹਰ ਆਂ ਕਸ ਜਿ ਦੀਵਾਰਿ ਆਮਦ ਬਹੁੰ॥
ਬਖੁਰਦਨ ਯਕੇ ਤੀਰ ਸੁਦ ਗਰਕਿ ਖੁੰ॥੨੭॥

Har an kas zi divare amad brun.
Bakhurdan yake tir siud gharke khun.27.

Any warrior of yours who dared to come forward from behind the cover of a wall, was killed instantly with the striking of one arrow of mine. (Was done to death draped in blood with the striking of one arrow only). (27)

ਕਿ ਬੇਰੁੰ ਨ ਆਮਦ ਕਸੇ ਜਾਂ ਦੀਵਾਰ॥
ਨ ਖੁਰਦੰਦ ਤੀਰ ਓ ਨ ਗਸ਼ਤੰਦ ਖੁਆਰ॥੨੮॥

Ki berun na amad kase zan divar.
Na khurdand tir o na gashtand khuar.28.

But the warrior who did not dare to leave the cover of the wall, was not faced with death (destruction) with the striking of the arrow. (28)

ਚੁ ਦੀਦਮ ਕਿ ਨਾਹਰ ਬਿ-ਆਮਦ ਬਜੰਗ॥
ਚਸ਼ੀਦਹ ਯਕੇ ਤੀਰਿ ਮਨ ਬੇਦਰੰਗ॥੨੯॥

Chu didam ki nahar bi-amad bajang.
Chashidah yake tire man bedarang.29.

(The Guru had addressed Aurangzeb about the battle of Chamkaur saying that his army of a million soldiers attacked suddenly his forty starving sikhs but would not dare to wage a war openly and taking cover of a wall were saving their lives; infact whosoever came forward, was killed instantly with the shooting of an arrow).

Once I saw your general Nahar Khan, advancing in the battle field for waging an open war, then I shot an arrow at him, which killed him instantaneously. (29)

ਹਮ ਆਖਿਰ ਗੁਰੇਜ਼ੰਦ ਬਜਾਏ ਮੁਸਾਫ਼ ॥
ਬਸੇ ਖ਼ਾਨਾਂ ਖ਼ੁਰਦੰਦ ਬੇਰੁੰ ਗੁਜ਼ਾਫ਼ ॥੩੦॥

Ham akhir gurezand bajae musaf.
Base khānan khurdand berun guzaf.30.

(O Aurangzeb !) All your valiant pathans, who were gossiping in the battlefield, finally fled away from the battle field. (All your so called brave warriors who were (bragging) making tall claims, fled away from the battlefield saving their lives, and none of them came forward to fight (a combat) it out). (30)

ਕਿ ਅਫ਼ਗ਼ਾਨਿ ਦੀਗਰ ਬ-ਆਮਦ ਬ-ਜੰਗ ॥
ਚੁ ਸੈਲਿ ਰਵਾਂ ਹਮਚੁ ਤੀਰ ਓ ਤੁਫ਼ੰਗ ॥੩੧॥

Ki afghane digar ba-amad ba-jang.
Chu saile ravan hamchu tir o tufang.31.

Then another pathan warrior came forward in the battle field for the combat (to fight) and he advanced like the torrential waters or like an arrow or like the bullet from a gun. (31)

ਬਸੇ ਹਮਲਹ ਕਰਦੰਦ ਬ-ਮਰਦਾਨਗੀ ॥
ਹਮ ਅਜ਼ ਹੋਸ਼ਗੀ ਹਮ ਜ਼ਿ ਦੀਵਾਨਗੀ ॥੩੨॥

Base hamlah kardand ba-mardangi.
Ham az hoshgi bam zi divangi.32.

That pathan launched many attacks with great valour, some of these assaults were very wisely planned while some of these attacks were rather foolishly organised. (32)

ਬਸੇ ਹਮਲਹ ਕਰਦ ਓ ਬਸੇ ਜ਼ਖਮ ਖੁਰਦ॥
ਦੋ ਕਸ ਰਾ ਬਜਾਂ ਕੁਸ਼ਤ ਓ ਜਾਂ ਹਮ ਸਪੁਰਦ॥੩੩॥

Base hamlah kard o base zakhm khurd.
Do kas ra bajan kusht o jan ham sapurd.33.

That pathan made many (attempts) assaults and had been inflicted with many wounds. He managed to kill two of our men and finally gave up his life as well. (33)

ਕਿ ਆਂ ਖ਼ੁਜ਼ਾ ਮਰਦੂਦ ਸਾਯਹ ਦੀਵਾਰ॥
ਨ ਆਮਦ ਬ-ਮੈਦਾਂ ਬ-ਮਰਦਾਨਹ ਵਾਰ॥੩੪॥

Ki an khvaja mardud sayah divar.
Na amad ba-maidan ba-mardanah var.34.

However, the army general, Khwaja was a coward, and remained hidden behind the wall. He never came forward like a warrior to face my men, and he neither made any attacks like a brave soldier. (34)

ਦਰੇਗਾ ! ਅਗਰ ਰੂਏ ਓ ਦੀਦਮੇ॥
ਬ-ਯਕ ਤੀਰ ਲਾਚਾਰ ਬਖ਼ਸ਼ੀਦਮੇ॥੩੫॥

Daregha! agar rue o didame.
Ba-yak tir lachar bakhshidame.35.

Alas ! In case I had the chance of perceiving the face of that coward, Khwaja Khan, then I would have received him with bestowing an arrow (I would have shot an arrow at him) thus making him face death. (Thus causing him to meet his destined end). (35)

ਹਮ ਅਖਿਰ ਬਸੇ ਜ਼ਖਮ ਤੀਰ ਓ ਤੁਫੰਗ॥
ਦੋ ਸੁਏ ਬਸੇ ਕੁਸ਼ਤਹ ਸ਼ੁਦ ਬੇਦਰੰਗ॥੩੬॥

Ham akhir zakhm tir o tufang.
Do sue base kushtah shud bedarang.36.

Finally with shooting of many arrows and guns the warriors got wounded from both the sides who succumbed to their injuries finally. (36)

ਬਸੇ ਬਾਰ ਬਾਰੀਦ ਤੀਰ ਓ ਤੁਫੰਗ॥
ਜ਼ਿਮੀਂ ਗਸ਼ਤ ਹਮਚੁੰ ਗੁਲੇ ਲਾਲਹ ਰੰਗ॥੩੭॥

Base bar barid tir o tufang.
Zimin gasht hamchun gule lalah rang.37.

There was a great exchange of arrows and gun shots, almost like a shower (of rain) so that the land was turned red like the poppy husks (flowers) blossoming all over. (37)

ਸਰੋ-ਪਾਇ ਅੰਬੋਹ ਚੰਦਾਂ ਸ਼ੁਦਹ॥
ਕਿ ਮੈਦਾਂ ਪੁਰ ਅਜ਼ ਗੁ ਓ ਚੌਗਾਂ ਸ਼ੁਦਹ॥੩੮॥

Saro-pae anboh chandan shudah.
Ki maidan pur az gu o chaugan shudah.38.

The battle field was littered with the human heads and feet (scattered all over). It appeared as if the whole battle field was filled with the marigold flowers blossoming all over. (With hands and feet spread) alongwith their uprooted roots. (or like a vast polo ground). (38)

ਤਰੰਕਾਰਿ ਤੀਰ ਓ ਤਰੰਗਿ ਕਮਾਂ॥
ਬਰਾਮਦ ਯਕੇ ਹਾ ਓ ਹੂ ਅਜ਼ ਜਹਾਂ॥੩੯॥

Tarankare tir o tarange kaman.
Baramad yake ha o hu az jahan.39.

When the arrows were being shot with a cracking noise and the bows were also stretched with a cracking sound, the whole world was filled with (the din) of a tumultuous uproar from the frightened throng. (39)

ਦਿਗਰ ਸ਼ੋਰਸ਼ਿ ਕੈਬਰਿ ਕੀਨਹ ਕੋਸ਼॥
ਜ਼ਿ ਮਰਦਾਨੇ ਮਰਦਾਂ ਬਿਰੁੰ ਰਫਤ ਹੋਸ਼॥੪੦॥

Digar Shorashe kaibare kinah kosh.
Zi mardane mardan birun rafat hosh.40.

Then the deadly arrows produced such a (din) hue and cry, which confounded the mightiest of warriors even. (The arrows brought such havoc). (40)

ਹਮ ਅਖ਼ਿਰ ਚਿਹ ਮਰਦੀ ਕੁਨਦ ਕਾਰਜ਼ਾਰ॥
ਕਿ ਬਰ ਚਿਹਲ ਤਨ ਆਯਦਸ਼ ਬੇ-ਸ਼ੁਮਾਰ॥੪੧॥

Ham akhbir chih mardī kunad karzar.
Ki bar chihal tan ayadash be-shumar.41.

(O Aurangzeb !) Then the multitude (hordes) of your forces fell upon my forty famished men, so what bravery could be expected of them ? (What could be achieved by mere bravery). (How could my forty starving men face the enemy odds (hordes), but then they died fighting like brave soldiers ?) (41)

ਚਿਰਾਗੋ ਜਹਾਂ ਚੁੰ ਸੁਦਹ ਬੁਰਕਾ ਪੋਸ਼॥
ਸ਼ਹੇ ਸ਼ਬ ਬਰਾਮਦ ਹਮਹ ਜਲਵਾ ਜੋਸ਼॥੪੨॥

**Chiraghe jahan chun shudah burqa posh.
Shahe shab baramad hamah jalva josh.42.**

Then the (worldly light) sun went down (it was sunset)
and the moon (the night's master) shone forth brightly. (42)

ਹਰ ਅੰ ਕਸ ਬਕੌਲਿ ਕੁਰਾਅ ਆਯਦਸ਼॥
ਕਿ ਯਜ਼ਦਾਂ ਬਰ 'ਓ ਰਹਿਨੁਮਾ ਆਯਦਸ਼॥੪੩॥

**Har an kas baqaule Quran ayadash.
Ki yazddn bar o raihnuma ayadash.43.**

The Lord then bestowed his benign benevolence on the
person who had trusted the oath (of your men swearing by
Koran) on Koran and the right path was shown to him.

(The Lord was benevolent enough to guide me onto the
righteous path, having pinned faith on the swearing by Koran
of your men). (43)

ਨ ਪੇਚੀਦਹ ਮੁਏ ਨ ਰੰਜੀਦਹ ਤਨ॥
ਕਿ ਬੇਰੁੰ ਖੁਦ ਆਵੁਰਦ ਦੁਸ਼ਮਨ ਸ਼ਿਕਨ॥੪੪॥

**Na pechidah mue na ranjidah tan.
Ki berun khud avurd dushman shikan.44.**

The person, having faith in the Lord Almighty, is neither
harmd nor does he suffer any afflictions, as no damage could
be done to him or to his person (with Lord's protection). The
Lord saves him (his true devotee) from enemy onslaughts and
takes him out of enemy encirclement even after killing his
enemies, as he has pinned his faith on the Lord alone. (44)

ਨ ਦਾਨਮ ਕਿ ਈਂ ਮਰਦ ਪੈਮਾਂ ਸ਼ਿਕਨ॥
ਕਿ ਦੌਲਤ ਪਰਸਤ ਅਸਤ ਓ ਈਮਾਂ ਫਿਗਨ॥੪੫॥

Na danam ki in mard paiman shikan.
Ki daulat parast ast o iman figan.45.

(O Aurangzeb ! Your countless hordes attacked us after we vacated Anandpur, believing their oaths (vows) on Koran, and then they chased us till we took shelter in Chamkaur fortress and your forces continued harassing us, but the Lord escorted me safely out of their encirclement).

(O Aurangzeb !) I never knew that this so called manly person was a votary of worldly wealth only and could go back on his vows even (promises) as he had no faith in true religion. (45)

ਨ ਈਮਾਂ ਪ੍ਰਸਤੀ ਨ ਐਜਾਇ ਦੀਂ॥
ਨ ਸਾਹਿਬ ਸ਼ਨਾਸੀ ਨ ਮੁਹੰਮਦ ਯਕੀਂ॥੪੬॥

Na iman prasti na auzae din.
Na sahib shanasi na muhammad yakin.46.

(O Aurangzeb ! I took you to be a true Muslim (truly religious) who would be true to his word, but it proved me (to be) wrong as you were only after worldly possessions, being a great liar and irreligious person).

O Aurangzeb ! Neither you were a truly religious person, being a devout Muslim nor you had any regard for an honest belief in true religion. Neither you had any knowledge about the Supreme Lord nor, you had any faith in Mohammad.(46)

ਹਰ ਆਂ ਕਸ ਕਿ ਈਮਾਂ ਪ੍ਰਸਤੀ ਕੁਨਦ॥
ਨ ਪੈਮਾਂ ਖੁਦਸ਼ ਪੇਸ਼ ਓ ਪਸਤੀ ਕੁਨਦ॥੪੭॥

Har an kas ki iman prasti kunad.
Na paiman khudash pesh o pasti kunad.47.

(O Aurangzeb ! You must remember) that a person having faith in true religion would never go back on his word (promises) and would always honour his vows (word). (47)

ਕਿ ਈਂ ਮਰਦ ਰਾ ਜ਼ਰਹ ਇਅਤਬਾਰ ਨੇਸਤ॥
ਚਿ ਕਸਮੇ ਕੁਰਾਅ ਅਸਤ ਯਜ਼ਦਾਂ ਯਕੇਸਤ॥੪੮॥

Ki in mard ra zarrah etbar nesat.
Chi qasme Quran ast yazdan yakesat.48.

O Aurangzeb ! I have no faith in a person like you, who would vow by Koran, only to disregard (go back) his oaths later, though he propagates that there is only one Lord Almighty.

(O Aurangzeb ! You are only a liar when you claim to be a true and honest man having faith in the Lord or Mohammad, as you have proved to be a total liar and untrustworthy, with no faith in Koran or Mohammad). (48)

ਚੁ ਕਸਮੇ ਕੁਰਾਅ ਸਦ ਕੁਨਦ ਇਖਤਯਾਰ॥
ਮਰਾਂ ਕਤਰਹ ਨਾਯਦ ਅਜ਼ ਓ ਇਅਤਬਾਰ॥੪੯॥

Chu qasme Quran sad kunad ikhtiyar.
Mara qatrah nayad az o etbar.49.

(O Aurangzeb !) Now I will have no faith in your vows even a bit (on Koran) even if you were to swear by Koran a hundred times. (Your oaths are all lies). (49)

ਅਗਰ ਚਿ ਤੁਰਾ ਇਅਤਬਾਰ ਆਮਦੇ॥
ਕਮਰ ਬਸਤਹ ਏ ਪੇਸ਼ਵਾਰ ਆਮਦੇ॥੫੦॥

Agar chi tura etbar amde.
Kamar bastah e peshvar amde.50.

(O Aurangzeb !) If you were having the slightest faith in me, then you could have come fully armed and confronted me personally.

(O Aurangzeb ! You had asked me to meet you, but I could not have any faith in your word. So instead you could have come to meet me, if you had any trust in me but you had no faith in yourself even). (50)

ਕਿ ਫਰਜ਼ ਅਸਤ ਬਰ ਸਰ ਤੁਰਾ ਈਂ ਸੁਖਨ॥
ਕਿ ਕੌਲਿ ਕੁਰਾਅ ਅਸਤ ਕਸਮ ਅਸਤ ਬਮਨ॥੫੧॥

Ki farz ast bar sar tura in su Khan.
Ki qaule Quran ast qasam ast baman.51.

Since you had sworn by the Lord or Koran, so it beloved you (it was your duty) to act according to your own word and accomplish the job of meeting personally. (51)

ਅਗਰ ਹਜ਼ਰਤੇ ਖੁਦ ਸਿਤਾਦਹ ਸ਼ਵਦ॥
ਬਜਾਨ ਓ ਦਿਲੇ ਕਾਰ ਵਾਜ਼ਹ ਸ਼ਵਦ॥੫੨॥

Agar hazrate khud sitadah shavad.
Bajan o dile kar vazah shavad.52.

O King ! If you had faced me personally, then the whole matter would have been sorted out with an open mind between us.

(O Aurangzeb ! You have been misled by your men. Had you met me personally then it could have been clarified that I had no personal enmity except fighting against oppression of despots). (52)

ਸ਼ੁਮਾ ਰਾ ਚੁ ਫਰਜ਼ ਅਸਤ ਕਾਰੇ ਕੁਨੀ॥
ਬਮੁਜਬ ਨਵਿਸ਼ਤਹ ਸ਼ੁਮਾਰੇ ਕੁਨੀ॥੫੩॥

Shuma ra chu farz ast kare kuni.
Bamujab navishtah shumare kuni.53.

(O Aurangzeb !) Now it becomes your duty to function according to your own written claims after careful contemplation. (53)

ਨਵਿਸ਼ਤਹ ਰਸੀਦ ਓ ਬਗੁਫਤਹ ਜ਼ੁਬਾ॥
ਬਿਬਾਯਦ ਕਿ ਈਂ ਕਾਰ ਰਾਹਤ ਰਸਾਂ॥੫੪॥

Navishatah rasid o baguftah zuban.
Bibayad ki in kar rahat rasan.54.

Now a written letter would be given to you apart from personal clarification by Bhai Dya Singh. So now it rests with you to act according to your our promises (vows) and settle everything amicably, thus fulfilling your vows. (54)

ਹਮੂੰ ਮਰਦ ਬਯਦ ਸ਼ਵਦ ਸੁਖਨਵਰ॥
ਨ ਸ਼ਿਕਮੇ ਦਿਗਰ ਦਰ ਦਹਾਨਿ ਦਿਗਰ॥੫੫॥

Hamun mard bayad shavad sukhanvar.
Na shikme digar dar dahane digar.55.

(Now the Guru has expostulated some political considerations).

In this world, a person should always honour his own words, but not a (worthless) person, who says something else while at heart he has some other designs. (55)

ਕਿ ਕਾਜ਼ੀ ਮਰਾ ਗੁਫਤ ਬੇਰੁੰ ਨ ਅਮ॥
ਅਗਰ ਰਾਸਤੀ ਖੁਦ ਬਿਯਾਰੀ ਕਦਮ॥੫੬॥

Ki qazi mara guft berun na am.
Agar rasati khud biyari qadam.56.

Whatever your Kazi (religious leader) has stated, I am also in agreement with it, as all these things are not beyond his sayings. If there is any truth in your statements, then you should come here personally. Whatever your Kazi has mentioned to me, I am fully supporting that, so now it is your bounden duty to meet me. (56)

ਤੁਰਾ ਗਰ ਬਬਾਯਦ ਆਂ ਕੌਲੇ ਕੁਰਾਅ॥
ਬਨਿਜ਼ਦੇ ਸੁਮਾ ਰਾ ਰਸਾਨਮ ਹਮਾਂ॥੫੭॥

Tura gar babayad an qaule Quran.
Banizade shuma ra rasanam haman.57.

In case, you want to peruse (see) the Koran by which you (through your men) had sworn, then I could send you that even.

(O Aurangzeb !) Your emissary (Kazi) had brought your written oath by Koran, (which is with me) in case you want to see than, I could send you that Koran also, so that you could realize your promises). (57)

ਕਿ ਤਸ਼ਰੀਫ਼ ਦਰ ਕਸਬਾ ਕਾਂਗੜ ਕੁਨਦ॥
ਵਜ਼ਾਂ ਪਸ ਮੁਲਾਕਾਤ ਬਾਹਮ ਸ਼ਵਦ॥੫੮॥

Ki tashrif dar qasba kangar kunad.
Vazan pas mulaqat baham shavad.58.

(O Aurangzeb !) If you come to the village of Kangar, then we could meet there and talk about all outstanding issues.

In case you harbour any doubts or fears in your mind, then I would suggest. (58)

ਨ ਸ਼ਰਹ ਦਰੀਂ ਖਤਰਹ ਤੁਰਾਸਤ॥
ਹਮਹ ਕੌਮੇ ਬੈਰਾੜ ਹੁਕਮੇ ਮਰਾਸਤ॥ ੫੯॥

Na zarab darin rah khatrah turasat.

Hamah qaume bairar hukme marasat.59.

That on this route you need not have any fear, as the whole Barar community listens to my ordains (and is under my command). (59)

ਬਿਯਾ ਤਾ ਸੁਖਨ ਖੁਦ ਜ਼ਬਾਨੀ ਕੁਨੇਮ॥
ਬਰੂਏ ਸੁਮਾ ਮਿਹਰਬਾਨੀ ਕੁਨੇਮ॥ ੬੦॥

Biya ta sukhan khud zabani kunem.

Barue shuma meharbani kunem.60.

(In case you have any fear about your safe passage through this area, then I could assure you of your safety as this brave Barar community is under my control).

(O Aurangzeb !) You may, come to this village of Kangar, so that we could discuss verbally everything face to face, thus dispelling all your doubts. (60)

ਯਕੇ ਅਸਪ ਸ਼ਾਇਸਤਹ ਯਕ ਹਜ਼ਾਰ॥
ਬਿਯਾ ਤਾ ਬਗੀਰੀ ਬ ਮਨ ਈਂ ਦਯਾਰ॥ ੬੧॥

Yake asp shaistah yak hazar.

Biya ta bagiri ba man in dayar.61.

If you care to bring alongwith you a most beautiful steed worth one thousand dinars (rupees), then you could take over control of this whole area from me in exchange. (61)

ਸ਼ਹਨਸ਼ਾਹਿ ਰਾ ਬੰਦਹੇ ਚਾਕਰੇਮ॥
ਅਗਰ ਹੁਕਮ ਆਯਦ ਬ ਜਾਂ ਹਾਜ਼ਰੇਮ॥੬੨॥

Shahnshahi ra bandhai chakrem.
Agar hukam aayad ba jaan haazrem.62.

The did Almighty is the king of kings and I am His slave (servant) and an bound by His ordains. (Will) If His will prescribes anything for me then my life even is at His service. (I would offer my life as a sacrifice to the Lord's Will). (62)

ਅਗਰਚੇ ਬਿਆਯਦ ਬ ਫੁਰਮਾਨ ਮਨ॥
ਹਜੂਰ ਤ ਬਿਯਾਯਮ ਹਮਹ ਜਾਨ ਤਨ॥੬੩॥

Agarchai biayad ba phurman mán.
Hazur ta biayam hameh ján tán.63.

If I were to receive the Lord's ordains then I would present myself before you in body and spirit. (I could meet your personally, if the Lord Wills it). (63)

ਅਗਰ ਤੂ ਬਹ ਯਜ਼ਦਾਂ ਪ੍ਰਸਤੀ ਕੁਨੀ॥
ਬ ਕਾਰੇ ਮਰਾ ਈਂ ਨ ਸੁਸਤੀ ਕੁਨੀ॥੬੪॥

Agar tu bayazdan prasti kuni.
Bakare mara in na susti kuni.64.

O Aurangzeb ! If you are a true worshipper of the Lord Almighty, then do not waste time in meeting me (in doing this job). (64)

ਬਿਬਾਯਦ ਕਿ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸੀ ਕੁਨੀ॥
ਨ ਗੁਫਤਹ ਕਸੇ ਕਸ ਖਰਾਸ਼ੀ ਕੁਨੀ॥੬੫॥

Bibayad ke yazdan shanasi kuni.
Na gufteh kasai kas khrashi kuni.65.

O Aurangzeb ! You should try to appreciate the Lord's Will and do not molest (pester) your subjects on the advice of others. (65)

ਤੂ ਮਸਨਦ ਨਸ਼ੀਂ ਸਰਵਰੇ ਕਾਇਨਾਤ॥
ਕਿ ਅਜਬ ਅਸਤੁ ਇਨਸਾਫ਼ ਈਂ ਹਮ ਸਿਫ਼ਾਤ॥੬੬॥

Tu masnad nashin sarvarai kayainat.
Ke ajab asat insaf een hum sifat.66.

You have occupied the Emperor's throne, being the leader (chieftain) of all the subjects (people). Your justice is really strange and qualities are equally wonderful. (66)

ਕਿ ਅਜਬ ਅਸਤ ਇਨਸਾਫ਼ੋ ਦੀਂ ਪਰਵਰੀਂ॥
ਕਿ ਹੈਫ਼ਾਸਤ ਸਦ ਹੈਫ਼ ਈਂ ਸਰਵਰੀ॥੬੭॥

Ke ajab asat insafo dee(n) parvari.
Ke haifast sad haif cen sarvari.67.

Whatever justice is being practised by you, alongwith religious zeal you are showing all around, is really strange. I feel sorry for you on your doings, which are deplorable Alas! It is shameful to think of your kingly behaviour. (67)

ਕਿ ਅਜ਼ਬ ਅਸਤੁ ਅਜ਼ਬ ਅਸਤੁ ਤਕਵਾ ਸੁਮਾਂ॥
ਬਜੁਜ਼ ਰਾਸਤੀ ਸੁਖਨ ਗੁਫਤਨ ਜ਼ਯਾਂ॥੬੮॥

Ke ajab ast azabast takva shuman.
Bajuz rásti sukhan guftan zayan.68.

(O Aurangzeb!) Your abstinence (from certain evil things) and temperate behaviour is really strange. Without following and practising Truth, all other talk is bound to result in damaging your image. (harming you). (68)

ਮਜ਼ਨ ਤੇਗ਼ ਬਰ ਖੁੰਨ ਕਸ ਬੇਦਰੋਗ਼॥
ਤੁਰਾ ਨੀਜ਼ ਖੁੰ ਚਰਖ਼ ਰੇਜ਼ਦ ਬਹ ਤੇਗ਼॥੬੯॥

Mazan tegh bar khun kas baidrog.
Tura neez khun charakh rezad beh tegh.69.

(O Aurangzeb !) Being barbarous (tyrannical) in your actions, you should not wield the sword to cause bloodshed (of innocent people). You must bear in mind that the divine wrath will befall you, resulting in your death. (69)

ਤੂ ਗਾਫ਼ਲ ਮਸ਼ੌ ਮਰਦ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸ॥
ਕਿ ਓ ਬੇਨਿਆਜ਼ ਅਸਤੁ ਓ ਬੇ ਸਿਪਾਸ॥੭੦॥

Tu gafil mashou marad yazdan shanas.
Ke ou biniaz astouoo be sipas.70.

O Man ! Never be careless and try to recognize the True Lord (the path of Truth). The Lord is not bothered about anyone's flattery or sychophancy (untruthful behaviour).

(70)

ਕਿ ਉ ਬੇ ਮੁਹਾਬ ਅਸਤੁ ਸ਼ਾਹਾਨਿ ਸ਼ਾਹ॥
ਜ਼ਮੀਨੋ ਜ਼ਮਾਂ ਸੱਚਹਏ ਪਾਤਿਸ਼ਾਹ॥ ੭੧॥

Ke ouoo be mahab ast shahanshah.
Zamino zamán sachheiai patshah.71.

The Lord Almighty is free from awe (is fearless), being the king emperor and is the True Lord of both Earth and Sky. (His supremacy reigns over lands and heavens.) (71)

ਖੁਦਾਵੰਦਿ ਈਜ਼ਦ ਜ਼ਮੀਨੋ ਜ਼ਮਾਂ॥
ਕੁਨਿੰਦਹ ਅਸਤ ਹਰ ਕਸ ਮਕੀਨੋ ਮਕਾਂ॥ ੭੨॥

Khudvand eezad zamino zaman.
Kunideh ast har kas makino makan.72.

The Lord is the sole master (sovereign) of the Earth and heavens (being omni-potent). His abode extends over all households and is all pervading (being omni-potent) and is the creator of all beings. (72)

ਹਮਅਜ਼ ਪੈਰਿ ਮੋਰਹ ਹਮਅਜ਼ ਫੀਲ ਤਨ॥
ਕਿ ਅਜ਼ਿਜ਼ ਨਿਵਾਜ਼ਮਤ ਗ਼ਾਫਲ ਸ਼ਿਕਨ॥ ੭੩॥

Humaz pare moreh humaz pheel tán.
Ke aziz nivazsat ghafil shikan.73.

All the beings, including the meek out extending to the mighty elephant, all are His creation only. He is the main strength of all helpless people and the destroyer of all lazy and faithless people. (73)

ਕਿ ਉ ਰਾ ਚੁ ਇਸਮਅਸਤੁ ਆਜਿਜ਼ ਨਿਵਾਜ਼॥
ਕਿ ਉ ਬੇ ਸਿਪਾਸ ਅਸਤ ਉ ਬੇ ਨਿਯਾਜ਼॥ ੭੪॥

Ke ouoo rá chu isamast ajiz nivaz.
Ke ouoo báí sipas ast ouoo báí niaz.74.

The True Name of the Lord-supreme is the bestower of all benedictions to helpless and lowly persons. He is not dependent on our offerings to Him and is most carefree and independent.

(Not bothered about our offerings or presents.) (74)

ਕਿ ਉ ਬੇ ਨਗੁੰ ਅਸਤੁ ਉ ਬੇ ਚਗੁੰ॥
ਕਿ ਉ ਰਹਿਨੁਮਾ ਅਸਤ ਉ ਰਹਿਨਮੁੰ॥ ੭੫॥

Ke ouoo bai nagun ast ouoo báí chagun.
Ke ouoo rehnuma ast ouoo rehnamu.75.

The Lord is free from (devoid of) any colour, sign or symbol. He is the only guide and our leader par excellence.

(O Aurangzeb ! I always look upon the Lord-sublime as my guide, who is always by my side with His benign support.) (75)

ਕਿ ਬਰ ਸਰ ਤੁਰਾ ਫਰਜ਼ ਕਸਮਿ ਕੁਰਾਂ॥
ਬ ਗੁਫਤਹ ਸੁਮਾਹ ਕਾਰ ਖੁਬੀ ਰਸਾਂ॥ ੭੬॥

Kè bar sar tura pharz kasamè kuran.
Bá gufteh shamah kar khubi rasan.76.

You are under the burden of your oath on Koran, so it only behoves you to fulfil your promises with willing and supportive behaviour. (With happiness). (76)

ਬਿਬਾਯਦ ਤੁ ਦਾਨਿਸ਼ ਪ੍ਰਸਤੀ ਕੁਨੀ॥
 ਬਕਾਰੇ ਸ਼ੁਮਾ ਚੀਰਹ ਦਸਤੀ ਕੁਨੀ॥ ੭੭ ॥

Bibayad tu dānish prasti kuni.
Bakarai shuma cheereh dssti kuni.77.

(O Aurangzeb !) Now it is your bounden duty to use your cleverness and wisdom and accomplish your promised functions without having recourse to the ill-advice of your courtiers. (77)

ਚਿਹਾ ਸ਼ੁਦ ਕਿ ਚੁੰ ਬੱਚਗਾਂ ਕੁਸ਼ਤਹ ਚਾਰ॥
 ਕਿ ਬਾਕੀ ਬਮਾਂਦਸਤੁ ਪੇਚੀਦਹ ਮਾਰ॥ ੭੮ ॥

Chiha shud ke chu(n) bachgan kushte char.
Ke baki bamadast pècheedeh már.78.

(O Aurangzeb ! You have managed to kill my four sons, but remember that my Khalsa army was still in readiness to crush your despotic rule, which was a great truth.)

(So what if you have succeeded in killing my four sons, as the cobra with fangs was still alive to punish you). (78)

ਚਿ ਮਰਦੀ ਕਿ ਅਖਗਰ ਖਮੋਸ਼ਾਂ ਕੁਨੀ॥
 ਕਿ ਆਤਿਸ਼ ਦਮਾਂ ਰਾ ਫਰੋਜ਼ਾਂ ਕੁਨੀ॥ ੭੯ ॥

Ke marti ke akhgar khamoshán kuni.
Ke átish dama(n) ra pharoza(n) kuni.79.

This does not prove your prowess (bravery) at all in that you are trying to extinguish the embers of fire, while the flame of fire (fire brand) is being excited to burst into a blaze.

(By killing my sons, you have kindled the fire of revenge.) (79)

ਚਿ ਖੁਸ਼ ਗੁਫਤ ਫਿਰਦੌਸੀਏ ਖੁਸ਼ ਚੁਬਾਂ॥
ਸ਼ਤਾਬੀ ਬਵਦ ਕਾਰਿ ਆਹਰਮਨਾਂ॥ ੮੦॥

Chè khush gufat firdosiai khush zubán.
Shatabi bavad karè aharmana.80.

The poet Firdausi has remarked in his beautiful style stating that any work (function) accomplished in great haste is the job of a Satan only (haste belongs to a devil only).

(80)

ਕਿ ਮਾ ਬਾਰਗਹਿ ਹਜ਼ਰਤ ਆਯਦ ਸੁਮਾਂ॥
ਅਜ਼ਾਂ ਰੋਜ਼ ਬਾਸ਼ੇਦ ਸ਼ਾਹਿਦ ਸੁਮਾਂ॥ ੮੧॥

Ke má bargeh hazrat áyad shuma(n).
Azan roz bashed shahid shuman.81.

(O Aurangzeb !) When you happen to meet me personally, then you would realize the truth, being yourself a witness to the true facts. (the truth will emerge itself.)

(81)

ਵਗਰ ਨਾ ਤੁ ਈਂ ਰਾ ਫਰਾਮੁਸ਼ ਕੁਨਦ॥
ਤੁਰਾ ਹਮ ਫਰਾਮੋਸ਼ ਯਜ਼ਦਾਂ ਕੁਨਦ॥ ੮੨॥

Vagar na tu een rá framush kunad.
Tura ham framosh yazdan kunad.82.

In case you happen to forget this truth, then the Lord Almighty will surely neglect your interest as well. (will forget you).

(82)

ਅਗਰ ਕਾਰਿ ਈਂ ਬਰ ਤੂ ਬਸਤੀ ਕਮਰ॥
ਖੁਦਾਵੰਦ ਬਾਸ਼ਦ ਤੁਰਾ ਬਹਰਹ ਵਰ॥੮੩॥

Agar karè een bar tu basti kamar.
Khudvand bashad tura behreh var.83.

But in case you prepare yourself to follow the path of righteousness (Truth), then you will be rewarded accordingly by the Lord-sublime (Allah). (83)

ਕਿ ਈਂ ਕਾਰ ਨੇਕ ਅਸਤੋ ਦੀਂ ਪਰਵਰੀ॥
ਚੁ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸੀ ਬਜਾਂ ਬਰਤਰੀ॥੮੪॥

Ke een kar nek asto dee(n) parvari.
Chu yazda(n) shanasi bajan bartari.84.

To safeguard the Religious duty (to perform righteous acts of moral duty) is the noblest (task) job of true religion. Infact, to realize the true Lord, is a greater virtue than realizing oneself (self-realization). (84)

ਤੁਰਾ ਮਨ ਨ ਦਾਨਮ ਕਿ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸ॥
ਬਰਾਮਦ ਜ਼ਿ ਤੂ ਕਾਰਹਾ ਦਿਲ ਖਰਾਸ਼॥੮੫॥

Tura mán na danam ke yazda(n) shanás.
Bramad zè tu karha dil kharash.85.

I know that you have no idea about the Lord's reality, as well the functions (tasks) performed by you so far have proved to be harmful to others. (O Aurangzeb !) You are posing to be truthful and a religious person, but you have no elue of Truth, as you have harmed others always.) (85)

ਸ਼ਨਾਸਦ ਹਮੀਂ ਤੂ ਨ ਯਜ਼ਦਾਂ ਕਰੀਮ॥
ਨ ਖ਼ਾਹਦ ਹਮੀਂ ਤੂ ਬਦੌਲਤ ਅਜ਼ੀਮ॥੮੬॥

Shanasad hami tu na yazda(n) karim.
Na khavahad hami tu badolat azim.86.

The benevolent Lord does not recognize you (The Lord has no value for you) as he does not attach any importance to your existence even, notwithstanding your great might or huge empire. (86)

ਅਗਰ ਸਦ ਕੁਰਾਂ ਰਾ ਬਖ਼ੁਰਦੀ ਕਸਮ॥
ਮਰਾ ਇਅਤਬਾਰੇ ਨ ਈਂ ਜੌਰਹ ਦਮ॥੮੭॥

Agar sad kuran ra bakhurdi kasam.
Mara eitbarai na een zareh dam.87.

If you were to swear by Koran even a hundred times, then I would never attach any credibility to your word or oaths (vows). (O Aurangzeb ! I was misled to trust your word (oaths by Koran) earlier, but now my Khalsa would never have any faith in your word or vows by Koran, as you alongwith your other religious leaders are all liars). (87)

ਹਜ਼ੂਰੀ ਨ ਆਇਮ ਨ ਈਂ ਰਹ ਸ਼ਵਮ॥
ਅਗਰ ਸ਼ਹ ਬਖ਼ਾਹਦ ਮਨ ਆਂ ਜਾ ਰਵਮ॥੮੮॥

Hazuri na áiem na een reh shavam.
Agar sheh bakhavahad mán án ja ravam.88.

O Aurangzeb ! I will never attend (present myself in) your imperial assembly (darbar) nor will I tread that path. But I will follow the path ordained by my Lord-Sublime. (88)

ਖੁਸ਼ਸ਼ ਸ਼ਾਹਿ ਸ਼ਾਹਾਨ ਔਰੰਗਜ਼ੇਬ ॥
 ਕਿ ਚਾਲਾਕ ਦਸਤ ਅਸਤ ਚਾਬੁਕ ਰਕੇਬ ॥ ੮੯ ॥

Khushash shahai shahan Aurangzeb.
 Ke chalak dast ast chabuk rakeb.89.

O Aurangzeb ! You are the king Emperor of India, who is resplendent on the worldly throne. You are very sharp witted and a great horse rider. (89)

ਕਿ ਹੁਸਨਲ-ਜਮਾਲ ਅਸਤੋ ਰੌਸ਼ਨ ਜ਼ਮੀਰ ॥
 ਖੁਦਾਵੰਦ ਮੁਲਕ ਅਸਤ ਸਾਹਿਬ ਅਮੀਰ ॥ ੯੦ ॥

Ke husnal jamal asto roshan zameer.
 Khudavand mulak ast sahib amir.90.

(O Aurangzeb !) You are having great prudence and sagacity and are glorious in your majestic form. You are the King of the land and a master of all the wealthy beings. (90)

ਬ ਤਰਤੀਬ ਦਾਨਿਸ਼ ਬ ਤਦਬੀਰ ਤੇਗ ॥
 ਖੁਦਾਵੰਦਿ ਦੇਗੋ ਖੁਦਾਵੰਦਿ ਤੇਗ ॥ ੯੧ ॥

Ba tartib danish ba tadbir tegh.
 Khudavand dego khudavand tegh.91.

You are having a beautiful and smart bearing, being a great wielder of the sword. You are the lord of treasury and a master of the sword. (91)

ਕਿ ਰੌਸ਼ਨ ਜ਼ਮੀਰ ਅਸਤੋ ਹੁਸਨੁਲ ਜਮਾਲ॥
ਖੁਦਾਵੰਦ ਬਖਸ਼ਿੰਦਹ ਏ ਮੁਲਕੋ ਮਾਲ॥੯੨॥

Ke roshan zameer asto husnal jamal.
Khudavand bakhshindeh ei mulko maal.92.

You are an intelligent person with a resplendent glory, having a smart bearing. You are the Lord-king of the land (country) and a bestower of all wealth and munificence.

(92)

ਬਹ ਬਖਸ਼ਿਸ਼ ਕਬੀਰ ਅਸਤੋ ਦਰ ਜੰਗ ਕੋਹ॥
ਮਲਾਇਕ ਸਿਫਤ ਚੁੰ ਸੁਰੱਯਾ ਸ਼ਿਕਹ॥੯੩॥

Beh bakhshish kabir asto dar jung koh.
Malaik sifat chu(n) surya shikeh.93.

You are granting great benedictions and honours to your people and standing firm like a mountain in the battle field. (being a great and resolute warrior). You are having all the qualities of angels (gods), while your glory is recognized as the highest in the land, being sky-high. (glorious like a mountain).

(93)

ਸ਼ਹਿਨਸ਼ਾਹਿ ਔਰੰਗਜ਼ੇਬ ਆਲਮੀਂ॥
ਕਿ ਦਾਰਾਇ ਦੌਰ ਅਸਤੋ ਦੂਰ ਅਸਤ ਦੀਂ॥੯੪॥

Shehanshahè Aurangzeb alami.
Ke daraiè dore asto dur ast deen.94.

O Aurangzeb! You are no doubt the king emperor of the land (world) and a Lord-master of your times but you are far removed from the qualities of a religious person. (You are only posing as a religious man, but you are not trust worthy.)

(94)

ਮਨਮ ਕੁਸ਼ਤਹ ਅਮ ਕੋਹਿਯਾ ਬੁਤ ਪ੍ਰਸਤ॥
ਕਿ ਆਂ ਬੁਤ ਪ੍ਰਸਤੰਦੋ ਮਨ ਬੁਤ ਸ਼ਿਕਸਤ॥੯੫॥

Manam kushteh am kohiya butt prasat.
Ke aan butt prastando mán butt shikasat.95.

I am going to deal a deadly blow to the idol-worshippers including all hill-chieftains. They are worshipping the stone idols whereas I am going to break all the idols. (95)

ਬਬੀਂ ਗਰਦਸ਼ੋ ਬੇਵਫਾਏ ਜ਼ਮਾ॥
ਪਸੇ ਪੁਸ਼ਤ ਉਫਤਦ ਰਸਾਨਦ ਜ਼ਿਯਾਂ॥੯੬॥

Babin gardasho bevafáie zama.
Pasai pushat uftad rasanad zian.96.

O Aurangzeb ! Look at the unfaithful behaviour of the people of present times. Whosoever gets chased by it (chased by the vagaries of times), is at the receiving end of all harmful deals. (The present faithless times spare none from its harmful nature.) (96)

ਬਬੀਂ ਕੁਦਰਤੇ ਨੇਕ ਯਜ਼ਦਾਨੇ ਪਾਕ॥
ਕਿ ਅਜ਼ ਯਕ ਬ ਦੇਹ ਲਕ ਰਸਾਨਦ ਹਲਾਕ॥੯੭॥

Babin kudratai nek yazdanai paak.
Ke az yak ba deh lak rasanad halak.97.

O Man ! Look at the wonderous nature of the Lord, who enables one man to face (ten lakhs) a million raiders (one individual of mine faces a million of your brutal force.) (97)

ਕਿ ਦੁਸ਼ਮਨ ਕੁਨਦ ਮਿਹਰਬਾਂ ਅਸਤੁ ਦੋਸਤ॥
ਕਿ ਬਖਸ਼ਿੰਦਗੀ ਕਾਰ ਬਖਸ਼ਿੰਦਹ ਓਸਤ॥੯੮॥

Ke dushman kunad meharban ast dost.
Ke bakhshindgi kār bakhshindeh ost.98.

The person, who has befriended the benevolent Lord, cannot be harmed by the enemy, as the Lord's function is to bestow His kindness and grace on His beings. (The person, having Lord on his side, need not fear the enemies.) (98)

ਰਿਹਾਈ ਦਿਹੋ ਰਹਿਨੁਮਾਈ ਦਿਹਦ॥
ਜੁਬਾਂ ਰਾ ਬਹ ਸਿਫਤ ਆਸ਼ਨਾਈ ਦਿਹਦ॥੯੯॥

Reháíee deho rehnumaíee dehad.
Zuban ra beh sifat ashnaíee dehad.99.

The Lord is empowered to break the shackles of bondage and is our guide to lead us onto the righteous path. The Lord endows his attendants (slaves) with the strength to sing His praises and the realisation to serve Him with their tongues. (99)

ਖਸਮ ਰਾ ਚੁ ਕੋਰ ਉ ਕੁਨਦ ਵਕਤਿ ਕਾਰ॥
ਯਤੀਮਾਂ ਬਿਰੁੰ ਮੇ ਬੁਰਦ ਬੇ ਅਜ਼ਾਰ॥੧੦੦॥

Khasam rá chu koar ouoo kunad vaktai kaar.
Yatima(n) birun mei burad bai azar.100.

The Lord converts the foe into a blind man while he is enacting a villainous act (task). But the Lord enables the helpless persons to overcome (bypass) any situations afflicted with hurdels or calamities. (The helpless person is helped out of hard and difficult times by the Lord.) (100)

ਹਰਾਂਕਸ ਕਿ ਓ ਰਾਤਸਬਾਜ਼ੀ ਕੁਨਦ॥
ਰਹੀਮੇ ਬਰੋ ਰਹਮਸਾਜ਼ੀ ਕੁਨਦ॥ ੧੦੧॥

Harankas ke ouoo rasatbazi kunad.
Rahimo baro rehamsazi kunad.101.

The Lord is always showering his benign benevolence on a person who leads a righteous path and earns his livelihood through honest means. (101)

ਕਸੇ ਖਿਦਮਤ ਆਯਦ ਬਸੇ ਕਲਬੋ ਜਾਂ॥
ਖੁਦਾਵੰਦ ਬਖਸ਼ੀਦ ਬਰ ਵੈ ਅਮਾਂ॥ ੧੦੨॥

Kasai khidmat ayad basai kalbo ja(n).
Khudavand bakhsheed bar vai ama(n).102.

The Lord always bestows his blissful benedictions on a person who serves the Lord-sublime with body and soul sincerely. (The True attendant of the Lord attains all worldly comforts and eternal bliss of life.) (102)

ਚਿ ਦੁਸ਼ਮਨ ਬਰਾਂ ਹੀਲਹ ਸਾਜ਼ੀ ਕੁਨਦ॥
ਕਿ ਬਰ ਵੈ ਖੁਦਾ ਰਹਮਸਾਜ਼ੀ ਕੁਨਦ॥ ੧੦੩॥

Che dushman bara(n) heeleh sazi kunad.
Ke bar vai khuda rehamsazi kunad.103.

What harm and deceit could an enemy perpetrate on a person who is favoured with the grace of the Lord Almighty? (The person, bestowed with Lord's grace cannot be defrauded by the foe even.) (103)

ਅਗਰ ਯਕ ਬਰਾਯਦ ਦਹੋ ਦਹ ਹਜ਼ਾਰ॥
ਨਿਗਹਬਾਨ ਉ ਰਾ ਸ਼ਵਦ ਕਿਰਦਗਾਰ॥ ੧੦੪॥

Agar yak brayad deho deh hazar.
Nigehban ouoo ra shavad kiradgar.104.

The Lord always lends his protective hand (cover) to the person, even though a millions (force) of the enemy launches a sudden attack on him (as he has faith and the only support of the Lord.)

(O Aurangzeb ! You arranged an assault of a million of your warriors on forty men (sikhs of mine), who depended on the Lord's support only, but they could not subdue them.)
(104)

ਤੁਰਾ ਗਰ ਨਜ਼ਰ ਹਸਤ ਲਸ਼ਕਰ ਵ ਜ਼ਰ॥
ਕਿ ਮਾਰਾ ਨਿਗਾਹ ਅਸਤੁ ਯਜ਼ਦਾਂ ਸ਼ੁਕਰ॥ ੧੦੫॥

Tura gar nazar hasat lashkar va zar.
Kè mara nigah asat yazda(n) shukar.105.

(O Aurangzeb !) You have always depended on the strength of your forces and treasures (wealth) whereas my eyes are always pinned on my faith on the Lord's benevolence and gratitude. I have my faith only on the Lord's kindly support.
(105)

ਕਿ ਓ ਰਾ ਗਰੂਰ ਅਸਤ ਬਰ ਮੁਲਕ ਓ ਮਾਲ॥
ਵ ਮਾ ਰਾ ਪਨਾਹ ਅਸਤ ਯਜ਼ਦਾਂ ਅਕਾਲ॥ ੧੦੬॥

Ke o ra gharur ast bar mulk o mal.
Va ma ra panah ast yazdan akal.106.

O Aurangzeb ! You have pride and arrogance of your imperial power including reign of the land and wealth whereas I solely depend on the benign support of the Lord-Sublime.
(106)

ਤੂ ਗਾਫਿਲ ਮਸ਼ੌ ਜ਼ੀਂ ਸਿਪੰਜੀ ਸਰਾਇ॥
ਕਿ ਆਲਮ ਬਗੁਜ਼ਰਦ ਸਰੇ ਜਾ ਬਜਾਇ॥੧੦੭॥

Tu ghafil mashau zin sipanji sarac.
Ki alam baguzard sare ja bajae.107.

O Aurangzeb! You need not be unaware of the transient nature of this world or its grandeur as this world is like a temporary abode (waiting room) and the passage of unfavourable times has to be faced by every individual in turn. (107)

ਬਬੀਂ ਗਰਦਿਸ਼ੇ ਬੇਵਫਾਏ ਜ਼ਮਾਂ॥
ਕਿ ਬਰ ਹਰ ਬਗੁਜ਼ਰਦ ਮਕੀਨੋਂ ਮਕਾਂ॥੧੦੮॥

Babin gardishe be wafaiè zaman.
Kè bar har baguzard makeen o makán.108.

O Aurangzeb! If you care to examine carefully then you will realize that these unfaithful times have tormented everyone and each and every land or place comes under its evil effects and shadows. (The whole world comes under changing times). (108)

ਤੂ ਗਰ ਜਬਰ ਆਜਿਜ਼ ਖਰਾਸ਼ੀ ਮਕੁਨ॥
ਕਸਮ ਰਾ ਬਤੇਸ਼ਹ ਤਰਾਸ਼ੀ ਮਕੁਨ॥੧੦੯॥

Tu gar jabar ajiz khrashi makun.
Qasam ra batesheh tranashi makun.109.

O Aurangzeb! If you are a true warrior then it behoves you not to be tyrannical towards poor and helpless people. You need not defraud them with your false oaths (on Koran). (You should become an honest and truly religious person.) (109)

ਚੂ ਹੱਕ ਯਾਰ ਬਾਸਦ ਚਿ ਦੁਸ਼ਮਨ ਕੁਨਦ॥
ਅਗਰ ਦੁਸ਼ਮਨੀ ਰਾ ਬਸਦ ਤਨ ਕੁਨਦ॥੧੧੦॥

Chu haq yar bashad chi dushman kunad.
Agar dushmani ra basad tan kunad.110.

If one has befriended the Lord Almighty, then the enemy cannot harm him at all. Even though the enemy takes the help of hundreds of tyrants (warriors) in his fraudulent acts. (110)

ਖਸਮ ਦੁਸ਼ਮਨੀ ਗਰ ਹਜ਼ਾਰ ਆਵੁਰਦ॥
ਨ ਯਕ ਮੂਏ ਓ ਰਾ ਅਜ਼ਾਰ ਆਵੁਰਦ॥੧੧੧॥

Khsam dushmani gar hazar avurad.
Na yak mue o ra azar avurad.111.

Even if the enemy converges with thousands of supporters to take revenge against anyone, he will not succeed in harming him even in the slightest measure.(111)

ਅਗੰਜੋ ਅਭੰਜੋ ਅਰੂਪੋ ਅਰੇਖ॥
ਅਗਾਧੋ ਅਬਾਧੋ ਅਭਰਮੋ ਅਲੇਖ॥੧੧੨॥

Aganjo abhanjo aroopo arekh.
Agadho abadho abharmo arekh.112.

(In the end, the Guru thanks the Lord.) The Lord is free from (devoid of) any colour (shade), sign or symbol and is beyond and count and is indstructible. (He is infinite, so he is unlimited). He is too 'deep' to be probed and free from worldly bondage. He is free from any fallacy or fantasy and is (limit less) indescribable. (112)

ਅਰਾਗੋ ਅਰੂਪੋ ਅਰੇਖੋ ਅਰੰਗ ॥
 ਅਜਨਮੋ ਅਬਰਨੋ ਅਭੂਤੋ ਅਭੰਗ ॥੧੧੩॥

Arago aroopo arekho arang.
 Ajnamo aberno abhooto abhang.113.

The Lord is free from any malice or disaffection and is formless. He possesses no signs or symbols, having no hue (is colourless). He is unborn, indiscriminate and indivisible and is indestructible. (free from extinction). (113)

ਅਛੇਦੋ ਅਭੇਦੋ ਅਕਰਮੋ ਅਕਾਮ ॥
 ਅਖੇਦੋ ਅਭੇਦੋ ਅਭਰਮੋ ਅਭਾਮ ॥੧੧੪॥

Achhedo abhedo akarmo akaam.
 Akhedo abhedo abharmo abhaam.114.

The Lord is indivisible and indiscriminate. He is not governed by his actions and is devoid of any desires or passions. He is free from any fallacies (doubts) and has no sexual desires being without a female companion. (114)

ਅਰੇਖੋ ਅਭੇਖੋ ਅਲੇਖੋ ਅਭੰਗ ॥
 ਖੁਦਾਵੰਦ ਬਖਸ਼ਿੰਦਹ ਏ ਰੰਗ ਰੰਗ ॥੧੧੫॥

Arekho abhekho alekho abhang.
 Khudawand bakhshindah ae rang rang.115.

The Lord is free from any signs or symbols and is not committed to any faith, is indescribable and is free from extinction (indestructible) and is the bestower of all favours and benedictions to us. The first parable finishes here. (115)

Here the first parable is completed.

Hakayat (ਹਕਾਇਤਾਂ)

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

ਹਿਕਾਯਤ ਸੁਨੀਦੇਮ ਰਾਜਹਿ ਦਿਲੀਪ ॥

ਨਿਸ਼ਤਹ ਬੁਦਹ ਨਿਜਦ ਮਾਨੋ ਮਹੀਪ ॥੧॥

Hakayat shuneedame rajhe Daleep.

Nishtah budeh nisd maano maheep.1.

(O Aurangzeb !) I have heard the story of Raja Dalip, who was seated beside his father, Raja Mandhata. (1)

ਕਿ ਓਰਾ ਹਮੀ ਬੁਦ ਪਿਸਰੇ ਚਹਾਰ ॥

ਕਿ ਦਰ ਰਜ਼ਮ ਦਰ ਬਜ਼ਮ ਆਮੁਖਤਹ ਕਾਰ ॥੨॥

Keh aora hami bood pisrey chahaar.

Keh dar razam dar bazam aamukhta kaar.2.

The Raja Mandhata had four sons, who were trained and adept in the art of warfare and other functions of social order. (2)

ਬ ਰਜ਼ਮ ਅੰਦਰਾਂ ਹਮ ਚੁ ਅਜ਼ ਸ਼ੇਰ ਮਸਤ ॥

ਕਿ ਚਾਬਕ ਰਿਕਾਬ ਅਸਤੋ ਗੁਸਤਾਖ ਦਸਤ ॥੩॥

Baa razam andran ham choo az sher mast.

Keh chabak rikab asto gustaakh dust.3.

His sons used to wage war and engage themselves in battle like a wanton lion. They were great horse riders and were very agile in the use of hands. (3)

ਚਹਾਰੋ ਸ਼ਹੇ ਪੇਸ਼ ਪਿਸਰਾਂ ਬੁਖਾਂਦ ॥
ਜੁਦਾ ਬਰ ਜੁਦਾ ਕੁਰਸੀਏ ਜ਼ਰ ਨਿਸ਼ਾਂਦ ॥੪॥

Chahaaro shahe pesh pisraan bukhaand.
Juda bar juda kursie zar nishaand.4.

The Raja called (one day) all the sons by his side and made them seated on golden chairs independently. (4)

ਬਿ ਪੁਰਸ਼ੀਦ ਦਾਨਾਇ ਦੌਲਤ ਪ੍ਰਸਤ ॥
ਅਜ਼ੀਂ ਅੰਦਰੂੰ ਬਾਦਸ਼ਾਹੀ ਕਸ ਅਸਤ ॥੫॥

Be pursheed danae dolat prast.
Azin androon baadshaahi kas ast.5.

Then the Raja Mandhata asked his revenue minister, as to who out of his four sons was most suitable to succeed him on the king's throne (for kingship) ? (5)

ਸ਼ੁਨੀਦ ਆਂ ਰੁ ਦਾਨਾਇ ਦਾਨਿਸ਼ ਨਿਹਾਦ ॥
ਬ ਤਮਕੀਨ ਪਾਸਖ ਅਲਮ ਬਰ ਕੁਸ਼ਾਦ ॥੬॥

Shuneed aan roo danae daanish nehaad.
Ba tamkeen pasakh alam bar kushaad.6.

When the wise minister heard about the king's query, then he praised the king's role and replied. (6)

ਬ .ਗੁਫਤੰਦ ਖੁਸ਼ ਦੀਨ ਦਾਨਾਇ ਨ.ਗਜ਼॥
ਕਿ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸ ਅਸਤੋ ਆਜ਼ਾਦ ਮ.ਗਜ਼॥੭॥

Ba guftand khush deen danae naghz.
Keh yazdaan shanaas asto aazaad magaz.7.

The minister told the king, "O King ! You are yourself God fearing, wise and prudent. You have realized the Lord's greatness and possess an independent thinking." (7)

ਮਰਾ ਕੁਦਰਤੇ ਨੇਸਤ ਈਂ ਗੁਫਤ ਨੀਸਤ॥
ਸੁਖਨ ਗੁਫਤਨੋ ਬਿਕਰ ਜਾਂ ਸੁਫਤ ਨੀਸਤ॥੮॥

Mara qudrat-e-nesat een guft neest.
Sukhan guftano bikar jaan suft neest.8.

"O King ! I do not have the courage or power to give an answer (suggest) to your query as it would amount to piercing the body (soul) of a spinster (young girl's wounding)". (8)

ਅਗਰ ਸ਼ਹਿ ਬਿਗੋਯਮ ਜਵਾਬ॥
ਨੁਮਾਯਮ ਬ ਤੋ ਹਾਲ ਈਂ ਬਾ ਸਵਾਬ॥੯॥

Agar shah bigoem jawab.
Numayam ba to haal een ba sawab.9.

"O King ! If you approve of it then I could reply to your question, and explain in detail the narration of an answer, and show the whole episode". (9)

ਹਰਾਂ ਕਸ ਕਿ ਯਜ਼ਦਾਨੋ ਯਾਰੀ ਦਿਹਦ॥
ਬ ਕਾਰੇ ਜਹਾਂ ਕਾਮਗਾਰੀ ਦਿਹਦ॥੧੦॥

Haraan kas keh yazdaano yaari dehad.
Ba kaare jahaan kaamgaari dehad.10.

“Whosoever is supported by the Lord’s Grace is enabled to complete all his functions successfully”. (10)

ਕਿ ਈਂ ਰਾ ਬ ਅਕਸ ਆਜ਼ਮਾਈ ਕੁਨੇਮ॥
ਵਜ਼ਾਂ ਪਸ ਬ ਕਾਰ ਆਜ਼ਮਾਈ ਕੁਨੇਮ॥੧੧॥

Keh een ra b’akas aazmaee kunem.
Wazaan pas b’kaar aazmaee kunem.11.

“O King ! We should at first carry out an examination of their intellectual capabilities, and then only decide about their functional capacities”. (11)

ਯਕੇ ਰਾ ਦਿਹਦ ਫੀਲ ਦਹਿ ਹਜ਼ਾਰ ਮਸਤ॥
ਹਮਹ ਮਸਤੀਓ ਮਸਤ ਜੰਜੀਰ ਬਸਤ॥੧੨॥

Yake ra dehad feel dah hazaar masat.
Hamh mastio mast zanjeer basat.12.

The king gave ten thousand intoxicated elephants to one son, and these were chained in bondage. (12)

ਦਿਗਰ ਰਾ ਦਿਹਦ ਅਸਪ ਪਾਂ ਸਦ ਹਜ਼ਾਰ॥
ਜ਼ਿ ਜ਼ਰ ਸਾਖਤਹ ਜ਼ੀਨ ਚੂੰ ਨਉ ਬਹਾਰ॥੧੩॥

Digar ra dehad asap paan sad hazaar.
Ze zar saakhata zeen choon nao bahaar.13.

The king gave five lakh (half million) horses, with golden saddles, (to the second son) which were shining like the spring season. (13)

ਸਿਯਮ ਰਾ ਦਿਹਦ ਸ਼ੁਤਰ ਸਿ ਸਦ ਹਜ਼ਾਰ॥
ਹਮਹ ਨੁਕਰਹ ਬਾਰੋ ਹਮਹ ਜ਼ਰ ਨਿਗਾਰ॥੧੪॥

Siyam ra dehad shutar seh sad hazaar.
Hamah nukra baaro hamah zar nigaar.14.

The king gave to the third son three lakh camels (three hundred thousands) which were loaded with silver, and were decorated with gold all over. (14)

ਚੁਅਮ ਰਾ ਦਿਹਦ ਮੁੰਗ ਯਕ ਨੁਖਦ ਨੀਮ॥
ਅਜਾਂ ਮਰਦ ਅਜ਼ਾਦ ਅਕਿਲ ਅਜ਼ੀਮ॥੧੫॥

Chuam ra dehad mung yak nukhad neem.
Azaan marad azaad aaqil azeem.15.

The king gave the fourth son one grain of Moong pulse (green gram) and half a grain of chick pea (gram). That boy was of very independent views with great wisdom. (15)

ਬਿਯਾਵੁਰਦ ਪੁਰ ਅਕਲ ਖਾਨਹ ਕਜ਼ਾਂ॥
ਦਿਗਰ ਨੀਮ ਨੁਖਦਸ਼ ਬ ਬਸਤਨ ਅਜ਼ਾਂ॥੧੬॥

Beyawoord pur aqal khaanh kazaan.
Digar neem nukhdash ba bastan azaan.16.

That intelligent boy (son) brought home those grains and then brought another full (whole) grain of gram (from the market). (16)

ਹਮੀ ਖਾਸ਼ਤ ਕੋ ਤੁਖਮ ਰੇਜ਼ੀ ਕੁਨਦ॥
ਖਿਰਦ ਆਜ਼ਮਾਯਸ਼ ਬਰੇਜ਼ੀ ਕੁਨਦ॥੧੭॥

Hameen khaashat ko tukham rezi kunad.
Khird aazmayash brezi kunad.17.

That son (Dalip) wanted to sow those grains in the land and by sowing these grains, wanted to test his intelligence and luck. (17)

ਦਫ਼ਨ ਕਰਦ ਹਰਦੋ ਜਿਮੀਂ ਅੰਦਰਾਂ॥
ਨਜ਼ਰ ਕਰਦ ਬਰ ਸ਼ੁਕਰ ਸਾਹਿਬ ਗਿਰਾਂ॥੧੮॥

Dafan kard hardo zameen andraan.
Nazar kard bar shukar sahib giraan.18.

The fourth son, Dalip, then buried those two grains in the Earth (sowed them) and then thanking God for this effort, he wanted to grow them with great hopes. (18)

ਚੁ ਸ਼ਸ਼ ਮਾਹਿ ਗੁਸ਼ਤੰਦ ਦਰਾਂ ਦਫਨਵਾਰ॥
ਪਦੀਦ ਆਮਦਹ ਸਬਜ਼ਹੇ ਨੌ ਬਹਾਰ॥੧੯॥

Choo shash maahe gushtand draan dafanwaar.
Padeed aamdah sabz-he nau bahaar.19.

After six months of sowing those grains and with the
change of new season, green leaves spurted out from them.
(19)

ਬਰੇਜ਼ੀਦ ਦਹਿ ਸਾਲ ਤੁਖਮੇ ਕਜ਼ਾਂ॥
ਬ ਪਰਵਰਦਹ ਓਰਾ ਬੁਰੀਦਨ ਅਜ਼ਾਂ॥੨੦॥

Brezeed dah saal tukhme kazaan.
B Parvardah 'o ra bureedan azaan.20.

That son continued to sow those seeds for ten years.
Firstly he would look after their growth and then would split
(cut) the crop.
(20)

ਬਰੇਜ਼ੀ ਦਹੇ ਬੀਸਤ ਬਾਰਸ਼ ਅਜ਼ੋ॥
ਬਸੇ ਗਸ਼ਤਹ ਖਰਵਾਰ ਦਾਨਹ ਅਜ਼ੋ॥੨੧॥

Brezi dahe beesat baarash azo.
Base gashtah kharwar danah azo.21.

Dalip thus sowed those grains for about ten or twenty
times, which resulted in a good crop of grams.
(21)

ਚੁਨਾ ਬਿਯਾਦਹ ਬੁਦ ਦੋਲਤੇ ਦਿਲ ਕਰਾਰ॥
ਕੜੋ ਦਾਨਹ ਬੁਦ ਦਾਨਹਾਏ ਅੰਬਾਰ॥੨੨॥

Chunan ziadh shoud dolte dil qaraar.
Kzo dana shoud danhaae ambaar.22.

By doing this job, Dalip managed to collect lot of wealth for a comfortable living. It resulted from those two grains into heaps of those grains. (22)

ਖਰੀਦਹ ਅਜ਼ਾਂ ਨਕਦ ਦਹਿ ਹਜ਼ਾਰ ਫੀਲ॥
ਚੁ ਕੋਹੇ ਰਵਾਂ ਹਮ ਚੁ ਦਰੀਆਇ ਨੀਲ॥੨੩॥

Kharida azaan naqad dah hazaar feel.
Choo kohe rawan hamchoo daryae neel.23.

With that hard cash, he bought ten thousand elephants which were mighty like mountains, with a proud gait of the Nile river. (23)

ਬਗੀਰਦ ਅਜ਼ੋ ਅਸਪ ਪਾਂ ਸਦ ਹਜ਼ਾਰ॥
ਹਮਹ ਜ਼ਰ ਵ ਜ਼ੀਨੋ ਹਮਹ ਨੁਕਰਹ ਵਾਰ॥੨੪॥

Bagirad azo asap paan sad hazaar.
Hamah zar wa zeeno hamah nukraah war.24.

That son then bought with his wealth five lakh horses (half a million) which were loaded with gold and silver stocks. (24)

ਖਰੀਦੰਦ ਸੇ ਸਦ ਹਜ਼ਾਰੋ ਸ਼ੁਤਰ॥
ਹਮਹ ਜ਼ਰਹ ਬਾਰੋ ਹਮਹ ਨੁਕਰਹ ਪੁਰ॥੨੫॥

**Khareedand seh sad hazaare shutar.
Hamah zarah baaro hamah nukrah pur.25.**

Then he managed to buy three lakh camels (three hundred thousand) which were loaded with the merchandise of gold and silver. (25)

ਵਜ਼ਾਂ ਦਾਲ ਨਉ ਸ਼ਹਿਰ ਆਜ਼ਮ ਬੁ ਬਸਤੁ॥
ਕਿ ਨਾਮੇ ਅਜ਼ਾਂ ਸ਼ਹਿਰ ਦਿਹਲੀ ਸ਼ੁਦਸਤ॥੨੬॥

**Wazaan daal nao shehar aazam boo bast.
Keh naame azaam shehar Delhi shudast.26.**

Then Dalip, with the income of those two grains, established a new city. The city, established through the income of pulses (dal) was thus named Dilli (Delhi). (26)

ਦਿਗਰ ਦਾਨਹ ਰਾ ਬਸਤ ਮੂੰਗੀ ਪਟਨ॥
ਚੁ ਦੋਸਤਾਂ ਪਸੰਦਸਤੁ ਦੁਸ਼ਮਨ ਫਿਕਨ॥੨੭॥

**Digar danah ra basat Moongi Patan.
Choo dostaan pasandast dushman fikan.27.**

From the income of second grain of green gram (moong) another town was established, named mungipatan, which was delightful to the friends but would break (harm) the hearts of the foes. (27)

ਬ ਗੁਜ਼ਰੀਦ ਦਹ ਰੋ ਬਰ ਈਂ ਨਮਤ ਸਾਲ॥
ਬਸੇ ਗਸ਼ਤ ਜੋ ਦੌਲਤੇ ਬੇਜਵਾਲ॥੨੮॥

B guzrid dah ro bar een namat saal.
Base gashat jo dolte bezawal.28.

Thus doing cultivation twelve years had gone by and he amassed a huge amount of wealth, which was almost inexhaustible. (28)

ਚੁ ਬਿਨਸ਼ਸਤ ਬਰ ਤਖ਼ਤ ਮਾਨੋ ਮਹੀਪ॥
ਬ ਪੁਰਸ਼ਸ਼ ਦਰਾਮਦ ਸਹੇ ਹਫ਼ਤ ਦੀਪ॥੨੯॥

Choo Binshast baar takht Mano maheep.
B purshash dramad sahe haft deep.29.

When the king Mandhata had occupied the kingship of the seven islands, he had asked his ministers. (29)

ਬਿਗੋਯਦ ਬ ਪੇਸ਼ੀਨ ਕਾਗਜ਼ ਬਿਯਾਰ॥
ਚਿ ਬਖ਼ਸ਼ੀਦਾਮ ਮਨ ਬ ਪਿਸਰਾਂ ਚਹਾਰ॥੩੦॥

Bagoyad ba pasheen kaagaz beyaar.
Che bakhshidam man ba pisraan chahaar.30.

The king had asked his ministers to bring him a piece of paper to check up as to what he had given his four sons (as mentioned in the paper). (30)

ਦਬੀਰੇ ਕਲਮਬਰ ਕਲਮ ਜਨ ਗਰਿਫਤ॥
ਜਵਾਬੇ ਸੁਖਨ ਰਾ ਅਲਮਬਰ ਗਰਿਫਤ॥੩੧॥

Dabire kalambar kalam zan grift.
Jawabe sukhan ra alambar grift.31.

The munshi (the clerk) had stopped the king from writing anything on the paper and raised his staff to give an answer to the king's query). (31)

ਬਗੁਫਤਾ ਚਿ ਬਖਸ਼ੀਦ ਏਸ਼ਾਂ ਹਜ਼ਾਰ॥
ਬਕਾਗਜ਼ ਬੁਬੀਂ ਤਾਂ ਜ਼ੁਬਾਨਸ਼ ਬਿਆਰ॥੩੨॥

Bgufta cheh bakhshheed ashaan hazaar.
Bkagaz bubeen taan zubaanash byaar.32.

The king then asked his ministers to first check up the writing on the paper as to what all he had bestowed to his four sons (how many thousand rupees he had given to each son). (32)

ਦ ਕਾਗਜ਼ ਬੁਬੀਂ ਤਾ ਬਿਗੋਯਦ ਜ਼ੁਬਾਂ॥
ਚਿ ਬਖਸ਼ੀਦ ਸ਼ੁਦ ਬਖਸ਼ ਹਰ ਕਸ ਅਜ਼ਾਂ॥੩੩॥

D kagaz bubeen taa bigoyad zubaan.
Che Bakhshid shud bakhsh har kas azaan.33.

The king said to his ministers to examine the paper first as to what all he had granted to each of his sons. (33)

ਚੁ ਬਿਸੁਨੀਦ ਸੁਖਨ ਅਜ ਮਹੀਪਾਨ ਮਾਨ॥
ਫਰਿਸ਼ਤਹ ਸਿਫਤ ਚੂੰ ਮਲਾਯਕ ਮਕਾਨ॥੩੪॥

Choo bishuneed sukhān az mahīpaan maan.
Frishta sift choon malayak makaan.34

Then the ministers heard the talk of the king, who was being worshipped like the gods as he had the qualities of gods and was occupying the position of gods. (34)

ਬਯਾਰੀ ਮਰਾ ਪੇਸ਼ ਬਖਸ਼ੀਦਹ ਮਨ॥
ਚਰਾਗੇ ਜਹਾਂ ਆਫਤਾਬੇ ਯਮਨ॥੩੫॥

Byari mara pesh bakhshida man.
Charagay jahan aaftaabe yaman.35.

Then the king called his sons and asked then, "O worldly sunshine (lamps illuminating the world) ! O suns of the land of Yaman ! "Bring out what all that I had granted you some years back, and show unto me."

(At first the king asked the ministers to show him what all had been granted to each of his four sons, and then sent for his sons and asked them to produce what he had given sometime back.) (35)

ਬਿਗੋਯਦ ਕਿ ਮੁਰਦੰਦ ਬਾਜ਼ੇ ਮੁਹਿੰਮ॥
ਕਿ ਮਾ ਹਮ ਬਸਾ ਫੀਲ ਬਖਸ਼ੀਦਹਅਮ॥੩੬॥

Bigoyad keh murdand baaze muhim.
Keh maa ham basa feel bakhshidaam.36.

The eldest son replied that he had been granted elephants, out of which some had been killed in the wars and some others he had granted as gifts to his attendants or other people and now he did not have even a single elephant. (36)

ਦਿਗਰ ਰਾ ਬਪੁਰਸ਼ੀਦ ਅਸਪਸ ਚਿ ਕਰਦ॥
ਕਿ ਬਾਜ਼ੇ ਬ ਬਖਸ਼ੀਦੁ ਬਾਜ਼ੇ ਬਿਮੁਰਦ॥੩੭॥

Digar ra bapurshid aspas cheh kard.
Keh baaze ba bakhshid baze bimurd.37.

Then the king asked his second son as to what he had done with those horses given to him (by the king) ? He also replied that some horses had been given as gifts to others and some had died (their natural deaths). (37)

ਸਿਅਮ ਰਾ ਬਪੁਰਸ਼ੀਦ ਸ਼ੁਤਰਾਂ ਨੁਮਾ॥
ਕੁਜਾ ਤੋ ਬ ਬਖਸ਼ੀਦ ਏ ਜਾਨਿ ਮਾਂ॥੩੮॥

Siyam ra bapurshid shutraan numa.
Kuja to ba bakhshed e jaane maa.38.

Then the king asked his third son as to where were the camels given to him ? “Show them all to me”. “O my dear son (my life) ! Tell me whom you have given away all those camels.” (38)

ਬ ਗੁਫਤਹ ਕਿ ਬਾਜ਼ੇ ਬਕਾਰ ਆਮਦੰਦ॥
ਬਬਖਸ਼ ਅੰਦਰੂੰ ਬੇਸ਼ੁਮਾਰ ਆਮਦੰਦ॥੩੯॥

Ba guftah ke baaze bakaar aamdand.
Babakhsh androon beshumaar aamadand.39.

The son replied that he had given away some camels to people as gifts whereas some other camels had died (had been killed) during the battles. (39)

ਚੁਅਮ ਰਾ ਬ ਪੁਰਸ਼ੀਦ ਕਿ ਏ ਨੇਕ ਬਖਤ॥
ਸਜ਼ਾਵਰਿ ਦੇਹੀਮ ਸਾਯਾਨ ਤਖਤ॥੪੦॥

**Chuam ra ba pursheed ke ea nek bakhat.
Sazawar deheem sayaan takhat.40.**

Then he (king) asked his fourth son. "O dear son, having great fortune ! O son deserving the kingship of this land and worthy of the king's canopy". (40)

ਕੁਜਾ ਗਸ਼ਤ ਬਖਸ਼ਸ਼ ਤੁ ਮਾਰਾ ਫ਼ਹੀਮ॥
ਯਕੇ ਦਾਨਹ ਮੁੰਗੋ ਦਿਗਰ ਨੁਖਦ ਨੀਮ॥੪੧॥

**Kuja gashat bakhshash too mara faheem.
Yake danah mungo digar nukhad neem.41.**

"O son ! Tell me what you had done with the grains of moong (green gram) and the chick gram, which I had given to you." Where are those grains ? (41)

ਸ਼ਵਦ ਗਰ ਹੁਕਮ ਤਾ ਬਿਯਾਰੇਮ ਪੇਸ਼॥
ਹਮਹ ਫ਼ੀਲੁ ਅਸਪੋ ਅਜ਼ੋ ਸ਼ਤਰ ਬੇਸ਼॥੪੨॥

**Shawad gar hukam taa bayaram pesh.
Hamah feel aspo azo shutar besh.42.**

The son replied to the king that with his (king's) permission and orders he would like to produce all the elephants, horses and camels, he had been given by the king. (42)

ਨਜ਼ਰ ਕਰਦ ਫੀਲੇ ਦੋ ਦੇਹਿ ਹਜ਼ਾਰ ਮਸਤ॥
ਪੁਰ ਅਜ਼ ਜ਼ਰ ਬਾਰੋ ਹਮਹ ਨੁਕਰਹ ਬਸਤ॥੪੩॥

Nazar kard feele do deh hazaar masat.
Pur az zar baaro hamah nukarh bast.43.

Then the son presented twelve thousand elephants to the king, which were all studded with gold and silver. (43)

ਹੁਮਾਂ ਅਸਪ ਪਾਂ ਸਦ ਹਜ਼ਾਰ ਆਵਰੀਦ॥
ਹੁਮਾਂ ਜ਼ਰ ਜ਼ੀਨ ਬੇਸ਼ੁਮਾਰ ਆਵਰੀਦ॥੪੪॥

Huma asap paan sad hazaar aavreed.
Huma zar zeen beshumar aavreed.44.

Then he produced five lakh horses (half a million horses), alongwith many golden saddles etc. were also produced. (44)

ਹਮਹ ਖੋਦ ਖ਼ਫ਼ਤਾਨ ਬਰ ਗੁਸ਼ਤਵਾਂ॥
ਬਸੇ ਤੀਰੁ ਸ਼ਮਸ਼ੇਰ ਕੀਮਤ ਗਿਰਾਂ॥੪੫॥

Hamah khode khaftaan bar gushtwan.
Base teero shamsher qeemat giraan.45.

He produced many steel helmets alongwith golden coats of mail (protective covers) and beautiful golden planquins or embellishments. He also presented the king with many arrows and costly swords. (45)

ਬਸੇ ਸ਼ੁਤਰ ਬਗਦਾਦ ਜ਼ਰ ਬਫਤ ਬਾਰ॥
ਜ਼ਰੋ ਜਾਮਹ ਨੀਮ ਆਸਤੀਂ ਬੇਸ਼ੁਮਾਰ॥੪੬॥

Base shutar Baghdad zar baft baar.
Zro jamah neem aasti beshumaar.46.

He produced before the king many thousand camels,
loaded with gold and costly invaluable silken cloth alongwith
many jackets. (46)

ਕਿ ਦਹਿ ਨੀਲੋ ਦਹਿ ਪਦਮ ਦੀਨਾਰ ਜ਼ਰਦ॥
ਕਜ਼ੋ ਦੀਦਹ ਸ਼ੁਦ ਦੀਦਹੇ ਦੋਸਤ ਸਰਦ॥੪੭॥

Keh deh neelo deh padam deenar zard.
Kazo didah shud deedhe dost sarad.47.

He presented the king with ten emeralds, ten diamonds,
and many golden coins, which would produce peace and
delight to the eyes of friends (which were pleasing to the
friendly eyes). (47)

ਕਿ ਯਕ ਮੁੰਗ ਯਕ ਸ਼ਹਿਰ ਜੋ ਕਾਮ ਸ਼ੁਦ॥
ਕਿ ਮੁੰਗੀ ਪਟਨ ਸ਼ਹਿਰ ਓ ਨਾਮ ਸ਼ੁਦ॥੪੮॥

Ke yak moong yak shehar zo kaam shud.
Ke Moongi Patan shehar 'o naam shud.48.

One town was established after the name of the green
gram grain, called Moongipatan town. (48)

ਕਿ ਨੀਮਿ ਨੁਖਦਰਾ ਦਿਗਰ ਸ਼ਹਿਰ ਬਸਤ॥
ਕਿ ਨਾਮੇ ਅਜੋ ਸ਼ਹਿਰ ਦਿਹਲੀ ਸ਼ੁਦ ਅਸਤ॥੪੯॥

**Keh neeme nakhudra digar shehar basat.
Keh name azo shehar delhi shud asat.49.**

From the income of the half grain of gram, another town had been established, which has come to be known as Dilli (Delhi). (49)

ਖੁਸ਼ ਆਮਦ ਬ ਤਦਬੀਰ ਮਾਨੋ ਮਹੀਪ॥
ਖਿਤਾਬਸ਼ ਬ ਦੋ ਦਾਦ ਰਾਜਹ ਦਲੀਪ॥੫੦॥

**Khush aamad ba tadbeer Maano maheep.
Khata bakhsh ba do daad rajah Daleep.50.**

The king Mandhata was pleased with the behaviour of his fourth son and liked his life style. The king was greatly appreciative of this son's way of life and granted him the little of Dalip; in fact he was proclaimed as "king Dālip". (50)

ਕਿ ਪੈਦਾ ਅਜੋ ਮਰਦ ਸ਼ਾਹਨ ਸ਼ਹੀ॥
ਸਜ਼ਾਵਰ ਤਖਤ ਅਸਤੁ ਤਾਜੋ ਮਹੀ॥੫੧॥

**Keh padaa azo mard shahan shahee.
Sazaawar takht astoo tajo mahi.51.**

That brave man has shown the splendour and grandeur of a king, and surely deserves the throne and kingship of the land (and is deserving). (51)

ਬ ਜ਼ੇਬਦ ਅਜ਼ੋ ਮਰਦ ਤਾਜੋ ਨਗੀਂ॥
ਬਰ ਅਕਲੁ ਤਦਬੀਰ ਹਜ਼ਾਰ ਆਫਰੀਂ॥੫੨॥

B zebad azo mard tajo nagin.
Bar aqal tadbeer hazaar aafrin.52.

Such a valiant person appears gorgeous on the throne,
with the associated power and wealth thus looking graceful.
We are all sacrifice to his wisdom and art of living a thousand
times. (52)

ਸਿ ਓ ਅਸਤ ਬੇਅਕਲ ਆਲੂਦਹ ਮਗਜ਼॥
ਨ ਰਫਤਾਰ ਖੁਸ਼ਤਰ ਨ ਗੁਫਤਾਰ ਨਗਜ਼॥੫੩॥

Se 'o asat beaqal aaloodah magaz.
Na raftaar khushtar na guftaar nagaz.53.

The rest of the three sons were foolish with a dirty mind.
They did not possess a manly gait nor they had a sweet tongue.
(53)

ਹਮੀਂ ਖ਼ੁਸ਼ਤ ਕਿ ਓਰਾ ਬ ਸ਼ਾਹੀ ਦਿਹਮ॥
ਜ਼ਿ ਦੌਲਤ ਖੁਦਸ਼ਰਾ ਅਗਾਹੀ ਦਿਹਮ॥੫੪॥

Hamin khwasat ki 'o ra ba shaahi deham.
Ze dolat khudshra agaahi deham.54.

So the king Mandhata had desired to hand over his
sovereignty (kingship) to Dalip and thought of giving him
detail of his wealth also. (54)

ਬ ਜ਼ਬਦ ਕਜ਼ੋ ਰੰਗ ਸ਼ਾਹਨ ਸ਼ਹੀ॥
ਕਿ ਸਾਹਿਬ ਸ਼ੌਰ ਅਸਤ ਵ ਮਾਲਕ ਮਹੀ॥੫੫॥

Ba zabad kazo rang shahaan shahee.
Keh saahib shaoor asat wa malik mahee.55.

Dalip would look graceful on the king's throne as he was very wise and the Master of the (Earth) land. (55)

ਖਿਤਾਬਸ਼ ਕਜ਼ੋ ਗਸ਼ਤ ਰਾਜਹ ਦਲੀਪ॥
ਖਿਲਾਫਤ ਬ ਬਖਸ਼ੀਦ ਮਾਨੋ ਮਹੀਪ॥੫੬॥

Khitaabash kazo gashat rajeh Dleep.
Khilaafat ba bakshsheed Mano maheep.56.

He was surnamed as Dalip and the king Mandhata had bestowed on him the kingdom (of the land). (56)

ਸਿ ਪਿਸਰਾਂ ਦਿਜਰ ਸ਼ਾਹਿ ਆਜ਼ਾਦ ਕਰਦ॥
ਨ ਦਾਨਿਸ਼ ਪਰਸਤੋ ਨ ਆਜ਼ਾਦ ਮਰਦ॥੫੭॥

Se pisran dijar shahe azaad kard.
Na danish prasto na azaad mard.57.

The king had divested his other three sons from the kingdom as they were neither wise nor free from vicious actions. (57)

ਕਿ ਓਰਾ ਬਰੋ ਜ਼ਰ ਸਿੰਘਾਸਨ ਨਿਸ਼ਾਦ॥
ਕਲੀਦੇ ਕੁਹਨ ਗੰਜਰਾ ਬਰ ਕੁਸ਼ਾਦ॥੫੮॥

Ke 'ora bro zar singhasan nishaad.
Kleede Kohan ganzra bar kushaad.58.

The king then made Dalip seated on the throne and all the treasuries were opened up with keys and handed over to him. (58)

ਬਦੋ ਦਾਦ ਸ਼ਾਹੀ ਖੁਦ ਆਜ਼ਾਦ ਗਸ਼ਤ॥
ਬਪੋਸ਼ੀਦ ਦਲਕਸ਼ ਰਵਾਂ ਸ਼ੁਦ ਬਦਸ਼ਤ॥੫੯॥

Bado dad shahi khud aazad gashat.
Baposhid dalkash rawan shud badashat.59.

Thus the king Mandhata handed over the reins of the kingdom to Dalip and got himself freed from the bondage of kingship. (59)

ਬਿਦੇਹ ਸਾਕੀਯਾ ਸਾਗਰੇ ਸਬਜ਼ ਰੰਗ॥
ਕਿ ਮਾਰਾ ਬਕਾਰ ਅਸਤ ਦਰ ਵਕਤਿ ਜੰਗ॥੬੦॥

Bdeh saqiya sagare sabaz rang.
Keh ma ra bkar asat-dar waqate jung.60.

(Thus in this parable the Guru had explained to Aurangzeb the futility of his kingdom acquired through fraud and then perpetrating tyrannical rule of oppression as such he would have to pay for it. Dalip had established this city of Delhi based on justice and true religion as opposed to your barbarous rule, so no justice could be expected of him. In the end, the Guru prays to the Lord sublime for his benevolence).

O Lord Almighty (Gurdev) ! May you bestow on me the bowl of True name, which may help me in the battle field and for which I may cherish my deserving life-span. (60)

ਬ ਮਨ ਦਿਹ ਕਿ ਬਖਤ ਆਜ਼ਮਾਈ ਕੁਨਮ॥
ਜਿ ਤੇਗੇ ਖੁਦਸ਼ ਕਾਰਵਾਈ ਕੁਨਮ॥੬੧॥

**Ba man deh keh bakht aazmaaie kunam.
Ze Tege khudash karwai kunam.61.**

O Lord ! May I be given your benevolent favours through your Grace, so that I may examine (test) my fortunes and wield my sword. (against oppression)

(May the Lord bestow me courage and strength of belief in his True name so that I could wage a war of justice against oppression by wielding my sword, thus establishing a religious order obeying your Will.) (61)

Here the second parable is completed.

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ॥
 ਖੁਦਾਵੰਦ ਦਾਨਿਸ਼ ਦਿਹੈ ਦਾਦਗਰ॥
 ਰਜ਼ਾ ਬਖਸ਼ ਰੋਜ਼ੀ ਦਿਹੈ ਹਰ ਹੁਨਰ॥੧॥

Khudawand daanish dehai daadgar.
 Raza bakhsh rozi deho har hunar.1.

By the Grace of the One Lord-Supreme and victory to the Lord Almighty.

The Lord is the bestower of wisdom and his justice (Truth) prevails in the universe. He is the giver of all benedictions, bestower of means of subsistence and the benefactor of all knowledge and wisdom (to mankind). (1)

ਅਮਾਂ ਬਖਸ਼ ਬਖਸ਼ਿੰਦਹ ਓ ਦਸਤਗੀਰ॥
 ਕੁਸ਼ਾਯਸ਼ ਕੁਨੋ ਰਹਿਨੁਮਾਯਸ਼ ਪਜ਼ੀਰ॥੨॥

Amaan bakhsh bakhshinda 'o dastgir.
 Kushayash kuno rehnumayash pazir.2.

The Lord-sublime is the harbinger of peace and prosperity (worldly comforts), is always merciful and forgiver, and lends his helping hand to us during our hardships or obstacles. He is a true guide, leading us on the right path and breaks (cuts) our shackles of worldly bondage, which is always pleasing and delightful to the mind. (He provides cheer to the soul.) (2)

ਹਿਕਾਯਤ ਸ਼ੁਨੀਦਮ ਯਕੇ ਨੇਕ ਮਰਦ॥
 ਕਿ ਅਜ਼ ਦੌਰ ਦੁਸ਼ਮਨ ਬਰਾ ਵੁਰਦ ਗਰਦ॥੩॥

Hikayat shunidam yake nek mard.
 Keh az daur dushman bra woord gard.3.

(O Aurangzeb !) I have heard the story of a noble person, who had finished the existence of his enemy and reduced him to the dust. (3)

ਖਸਮ ਅਫਕਨੋ ਸ਼ਾਹਿ ਚੀਂ ਦਿਲ ਫਿਰਾਜ਼॥
ਗਰੀਬੁਲ ਨਿਵਾਜੋ ਗਨੀਮੁਲ ਗੁਦਾਜ਼॥੪॥

**Khasam afkano shahe cheen dil fraaz.
Greebul niwazo ganeemul gudaaz.4.**

He was the king-emperor of the land of China, who would distinguish (recognize) his enemies clearly and was very tender of heart, being kindly and benevolent. He was the helper of helpless and poor people but a destroyer of the foes. (4)

ਜਿ ਰਜ਼ਮੋ ਬ ਬਜ਼ਮੋ ਹਮਰ ਬੰਦੁਬਸਤ॥
ਕਿ ਬਿਸਯਾਰ ਤੇਗ ਅਸਤ ਹੁਸ਼ਯਾਰ ਦਸਤ॥੫॥

**Ze razmo ba bazamo hamah bandubast.
Keh bisyar tegh ast hushyar dast.5.**

He was a great administrator and an organiser par excellence both in the battle field and the social assemblies. He was a smart person and a great wielder of the sword and agile activist. (5)

ਨਿਵਾਲਹ ਪਿਯਾਲਹ ਜਿ ਰਜ਼ਮੋ ਬ ਬਜ਼ਮ॥
ਤੁ ਗੁਫਤੀ ਕਿ ਦੀਗਰ ਯਲੇ ਸ਼ੁਦ ਬ ਬਜ਼ਮ॥੬॥

**Niwalah pyalah ze razmo ba bazam.
Tu gufti keh digar yale shud ba bazam.6.**

He was the most active and prompt decider in war games, in enjoying food, and social activities. On meeting him one would judge him to be the greatest warrior or man of bravery in the whole gathering. (He possessed all the qualities of a great leader.) (6)

ਜਿ ਤੀਰੋ ਤੁਫੰਗ ਹਮ ਚੁ ਆਮੁਖਤਹ ਸ਼ੁਦ॥
ਤੁ ਗੋਈ ਕਿ ਦਰ ਸ਼ਿਕਮ ਅੰਦੋਖਤਹ ਸ਼ੁਦ॥੭॥

**Ze teero tufang ham choo aamukhta shud.
Tu goce ke dar shikam andokhtah shud.7.**

He possessed the highest skill in shooting arrows or firing guns and one could easily say that he had been born with all these qualities (from the mother's womb) from his very childhood (birth).

(He was a born warrior having great skill of warfree.) (7)

ਚੁ ਮਾਲਸ਼ ਗਿਰਾਨਸ਼ ਮਤਾਯਸ਼ ਅਜ਼ੀਮ॥
ਕਿ ਮੁਲਕਸ਼ ਬਸੇ ਅਸਤ ਬਖਸ਼ਸ਼ ਕਰੀਮ॥੮॥

**Choo maalash giranash matayash azim.
Ke mulkhash basey ast baskhshash karim.8.**

He possessed great treasures, being a wealthy king, having riches of all kinds. He had a sway over many lands like a king-emperor, and was the bestower of great gifts and benedictions to all and was a great benefactor. (8)

ਅਜੋ ਬਾਦਸ਼ਾਹੀ ਬ ਆਖਿਰ ਸ਼ੁਦਸਤ॥
ਨਿਸ਼ਸਤੰਦ ਵਜ਼ੀਰਾਨ ਓ ਪੇਸ਼ ਪਸਤ॥੯॥

**Azo badshahi ba aakhir shudast.
Nishastand wazeeraan 'o pesh ast.9.**

When that king was on death-bed (about to die), then all the ministers got around him. (collected near him.) (9)

ਜਿ ਤੋ ਪਸ ਕਿਰਾ ਬਾਦਸ਼ਾਹੀ ਦਿਹਮ॥
ਕਿਰਾ ਤਾਜਿ ਇਕਬਾਲ ਬਰ ਸਰ ਨਿਹਮ॥੧੦॥

Ze to pas kira badshahi deham.
Kira taaje iqbal bar sar neham.10.

The ministers then asked the king as to who should be his successor, as the king of this great empire, and who should be decorated with the crown of this kingdom (who should be crowned as the sovereign of the empire), with the emblem of great splendour and glory ? (10)

ਕਿਰਾ ਮਰਦ ਅਜ਼ ਖਾਨਾ ਬੇਰੂੰ ਕੁਨਦ॥
ਕਿਰਾ ਬਖਤ ਇਕਬਾਲ ਬਰ ਸਰ ਨਿਹਦ॥੧੧॥

Kira mard az khana beroon kunad.
Kira bakhat iqbal bar sar nehad.11.

(Pray tell us) Who should be thrown out of the empire ? Who should wear the crown of great fortunes, and crowned as the next king ? Please tell us as to whom should we appoint as your worthy successor ? (11)

ਬ ਹੋਸ਼ ਅੰਦਰ ਆਮਦ ਕੁਸ਼ਾਦੋ ਦੁ ਚਸ਼ਮ॥
ਬ ਗੁਫਤਹ ਸੁਖਨ ਸ਼ਾਹਿ ਪੋਸ਼ੀਨ ਰਸਮ॥੧੨॥

Ba hosh andar aamad kushaado do chasham.
Ba guftah sukham shahe posheen rasam.12.

On hearing these words of the ministers, the king regained his consciousness and he opened his eyes, and quoted the age-old traditions (practice) of the land. (12)

ਨ ਪਾਓ ਨ ਦਸਤੋ ਨ ਚਸ਼ਮੋ ਜ਼ੁਬਾਨ॥
ਨ ਹੋਸ਼ੋ ਨ ਹਿੰਮਤ ਨ ਹੈਬਤ ਕਸਾਂ॥੧੩॥

Na pao na dasto na chashmo zubaan.
Na hosho na himmat na habat kasaan.13.

The king replied that the person, who had no feet or hands was devoid of his eyes or tongue, who had no sense, courage or fear of anyone, (such a person should be his successor.) (13)

ਨ ਹਉਲੋ ਨ ਹਿੰਮਤ ਨ ਹੀਲਹ ਨ ਹੋਸ਼॥
ਨ ਬੀਨੀ ਨ ਬੀਨਾਯਗੀ ਹਰ ਦੁ ਗੋਸ਼॥੧੪॥

No holo no himat no heela no hosh.
No bini no binayagi har do gosh.14.

The person, who did not possess a pulsating heart (no feelings) neither any will to work nor any excuses, nor did he have any sense and he had no nose, eyes, or both ears (had no leanings of any kind) (he was unmindful of anything happening around him). (14)

ਹਰਾਂ ਕਸ ਕਿ ਹਸਤ ਅਜ਼ਮਾਯਸ਼ ਬਵਦ॥
ਵਜ਼ਾਂ ਦਉਰ ਦੀ ਬਾਦਸ਼ਾਹਸ਼ ਬਵਦ॥੧੫॥

Haran kas keh hast aazmayash bawad.
Vazan dour de badshahs bawad.15.

(Such a person, who possessed all those qualities (as stated) deserves to be made the king of this land, and he would impart justice and perform his moral duties well.) (15)

ਅਜਬ ਮਾਂਦ ਦਾਨਾਇ ਦਉਰ ਈਂ ਜਵਾਬ॥
ਸੁਖਨ ਬਾਜ਼ ਦੀਗਰ ਕੁਨਦ ਬਾ ਸਵਾਬ॥੧੬॥

Ajab maand danae dor een jawab.
Sukhan baaz deegar kunad ba sawab.16.

The wise people got bewildered (non-plussed) on hearing the words of the king, and then they said some more words for the betterment of the subjects. (16)

ਬ ਕਿੰਗਸ਼ ਦਰਅਮਦ ਦਿਰੰਗਸ਼ ਗਿਰਿਫਤ॥
ਜਵਾਬੇ ਸੁਖਨ ਰਾ ਬਰੰਗਸ਼ ਗਿਰਿਫਤ॥੧੭॥

Bakingash dramad dirangash grift.
Jawabe su Khan ra brangash grift.17.

Then all the ministers were involved in calculations (analytical analysis) resulting in lot of delay in the decisions. (They could not give an outright answer to the king.) (17)

ਚਪੇ ਰਾਸਤਸ਼ ਕਰਦ ਚਰਖੇ ਜੁਬਾਂ॥
ਬਰਾਵੁਰਦ ਸੁਖਨੇ ਚ ਕੈਬਰ ਕਮਾਂ॥੧੮॥

Chapo rastash kard charkhe zubaan.
Brawurd sukhne ch kabar kamaan.18.

All the ministers were wagging their tongues in circles (towards left and right). Then they took out their words from the mouth suddenly just as an arrow is shot from the bow i.e. They gave a prompt reply. (18)

ਕਿ ਏ ਸ਼ਾਹਿ ਹੁਸ਼ਿਆਰ ਆਜ਼ਾਦ ਮਗਜ਼॥
ਚਿਰਾਮੇ ਤੁ ਗੋਈ ਦਰੀਂ ਕਾਰ ਨਗਜ਼॥੧੯॥

Keh ae shahe hushyar aazad magaz.
Chiraame to goie dareen kar nagaz.19.

O King ! You are very wise, possessing an independent thinking (brain) Why have you said like this ? We are completely non-plussed. (19)

ਕਸੇ ਕਾ ਸ਼ਵਦ ਕਾਰ ਈਂ ਦਰ ਜ਼ਮਾਂ॥
ਵਜ਼ਾਂ ਹਸਤ ਐਬ ਅਸਤ ਜ਼ਾਹਰ ਜ਼ਹਾਂ॥੨੦॥

Kase ka shawad kar een dar zamaan.
Wazan hast aib ast zaahar jahan.20.

A person, whose conduct in the world is like this, then the handing over of kingdom to him, would be, for all practical considerations, ill advised.

(O king ! What is the secret behind your words, that the kingdom be bestowed to a person with such mean or base qualities.) (20)

ਕਿ ਈਂ ਹਸਤ ਐਬੋ ਤੁ ਗੋਈ ਹੁਨਰ॥
ਕਿ ਏ ਸ਼ਾਹ ਸ਼ਾਹਾਨ ਹਮਹ ਬਹਰ ਬਰ॥੨੧॥

Ke een hast aabo to goee hunar.
Ke ye shah shaahan hamah bahar bar.21.

O king-emperor of land and oceans ! The world considers all these qualities (as stated by you) as flaws or defects, which you have mentioned as virtues of the individual. (21)

ਨ ਦਰ ਜੰਗ ਪੁਸ਼ਤੋ ਨ ਦੁਸ਼ਨਾਮ ਦਾਦ॥
ਨ ਅੰਗੁਸਤ ਬਰ ਹਰਫਿ ਦੁਸ਼ਮਨ ਨਿਹਾਦ॥੨੨॥

Na dar jang pushto na dushnam daad.
Na angusht bar harfe dushman nihad.22.

Neither you have been repulsed due to defeat, in the battle field nor you have ever abused the enemy. Moreover no enemy of yours has ever pointed out any flaw in your writings. i.e. no enemy has ever disobeyed your orders or proclamations. (22)

ਨ ਆਰਾਮ ਦੁਸ਼ਮਨ ਨ ਅਜ਼ਾਰਿ ਦੋਸਤ॥
ਜਵਾਬੇ ਗਦਾ ਰਾ ਅਦੂਰਾ ਬਪੋਸਤ॥੨੩॥

Na aaram dushman na azaare dost.
Jawabe gada ra adoorā bapost.23.

“O King ! You have never allowed any respite to your foes but have never harmed your friends. You have never turned away empty-handed any beggar or needy person from your doors; moreover you have never let any enemy free from tormenting. i.e. the enemy has always been thrashed badly. (23)

ਨਵੀ ਸ਼ਿੰਦਹ ਰਾ ਜਾਂ ਨ ਹਰਫੋ ਨਿਹਦ॥
ਸੁਖਨ ਰਾ ਬ ਹੱਕ ਜਾਇ ਸ਼ਰਫੋ ਦਿਹਦ॥੨੪॥

Nawi shindah ra jaan na harfo nehad.
Sukhan ra ba haq jai sharfo dehad.24.

(O King !) You have never given a chance to any writer to write against you, giving out your short comings, or flaws. Moreover you have given a place of honour to those telling the truth. (24)

ਨ ਉਸਤਾਦ ਰਾ ਦਾਦ ਜਾਏ ਸੁਖਨ॥
ਫਰਮੋਸ਼ਗੀ ਚੂੰ ਬ ਕਾਰੇ ਕੁਹਨ॥੨੫॥

Na ustad ra daad jai sukhan.
Framoshgi choon ba kare kohan.25.

O King ! You have never allowed your teachers even to say anything (against you). Why have you forgotten your old traditions of the kings ? (25)

ਬ ਬਦ ਮਸਲਿਹਤ ਕਸ ਨ ਦਾਦਨ ਦਿਗਰ॥
ਬਿਹਸ ਨਾਮ ਓ ਚੂੰ ਤੁ ਗੋਯਦ ਹੁਨਰ॥੨੬॥

Be bad maslihat kas no dadan digar.
Bihas naam 'o choo to goyad hunar.26.

O King ! You had never given a wrong (or bad) advice to any person. How have you, keeping your senses intact, stated the flaws or faults as good qualities of a person ? (26)

ਬ ਬੀਨਦ ਦਿਗਰ ਜਨ ਬ ਚਸ਼ਮੋ ਖੁਦਸ਼॥
ਨ ਬਦ ਕਾਰ ਕਸ ਕਰਦ ਨਜਰੇ ਬਦਸ਼॥੨੭॥

Ba beenad digar zan ba chashmo khudash.
Na bad kar kas kard nazre badash.27.

After hearing the talk of the minister the king said that a person is called blind, if he does not cast an evil eye on another's woman or if he does not cast an evil eye on another's functions (jobs). (27)

ਨਜ਼ਰ ਕਰਦ ਕਸ ਬਰ ਨ ਹਰਫੇ ਹਰਾਮ॥
ਨਿਗਹ ਦਾਸ਼ਤ ਬਰ ਸ਼ੁਕਰ ਯਜ਼ਦਾਂ ਮੁਦਾਮ॥੨੮॥

Nazar kard kas bar na harfe haraam.
Nigah dashat bar shukar yazdan mudaam.28.

Moreover a person is supported to be blind, if he does not pay any attention to the uncalled remarks of another person and is always meditating on thanking the Lord for everything.

(28)

ਨਜ਼ਰ ਰਾ ਬ ਬਦ ਕਾਰ ਦੀਗਰ ਬਿਬਸਤ॥
ਸ਼ਨਾਸੀ ਤੁ ਤਹਕੀਕ ਓ ਕੋਰ ਹਸਤ॥੨੯॥

Nazar ra ba bad kar digar bibast.
Shanasi to tehqiq 'o kore hasat.29.

Moreover, surely a person is to be considered blind, if he does not pay attention (or does not attach importance) to an evil doing. (Having seen an evil act, he ignores it, then he is blind.)

(29)

ਕਦਮ ਰਾ ਨ ਦਾਰਦ ਬ ਬਦਕਾਰ ਕਾਰ॥
ਨ ਦਰ ਜੰਗ ਪਸ ਪਾਉ ਪੁਸ਼ਤੇ ਬਰਾਰ॥੩੦॥

Qadam ra na darad ba badkaar kaar.
Na dar jang pas pao pushte brar.30.

A person, who does not advance his feet (moves forward) towards an evil doing, or does not retract his steps back while facing warriors in the battle field, is considered a stead fast person.

(30)

ਨ ਦਰਕਾਰ ਦੁਜ਼ਦੀ ਨ ਦਿਲ ਬਿਸ਼ਕਨੀ॥
ਨ ਖਾਨਹ ਖੁਰਮਬਾਜ਼ ਨਹ ਰਹਜ਼ਨੀ॥੩੧॥

Na darkaar duzdi na dil bishkani.
Na khanah khurmbaaz nah rehzani.31.

The person, who does not take part in (stealing) thefts nor does he injure the feelings of others. The person, who does not join the company of drunkards (intoxicated, ones), he is considered to be devoid of his hands and feet or any other excuses (is not considered strong enough). (31)

ਨ ਨਾਕਸ ਦੁਆਏ ਨੇ ਗੋਯਦ ਸੁਖਨ॥
ਬ ਖਾਹਸ਼ ਖਰਾਸ਼ੀ ਨ ਜੋਯਦ ਸੁਖਨ॥੩੨॥

Na naakas duaye ne goyad sukhan.
Ba khahash khraashi na joyad sukhan.32.

The person, who does not use any unpleasant language or does not cause any ill will to others, or does not even have the desire to harm others, is considered to be mute (without tongue). (32)

ਬ ਬਦ ਕਾਰਿ ਕਸ ਦਰ ਨ ਦਾਦੰਦ ਪਾਇ॥
ਕਿ ਓ ਪਾਇ ਲੰਗ ਅਸਤੁ ਗੋਈ ਬਜਾਇ॥੩੩॥

Ba bad kaare kas dar na daadand paae.
Keh 'o paae lang ast goii bajaee.33.

The person, who does not step into, cause any damage to other's feelings, is considered to be without feet or is lame. (33)

ਬ ਦੁਜ਼ਦੀ ਮਤਾਰਾ ਨ ਆਲੂਦਹ ਦਸਤ॥
ਬ ਖੁਰਸ਼ੇ ਹਰਾਮੋ ਕੁਸ਼ਾਯਦ ਨ ਦਸਤ॥੩੪॥

Ba duzadi matara na aalooda dast.
Ba khurshe haraamo kushayad na dast.34.

The person, who does not spoil (make dirty) his hands by stealing other's goods or does not extend his hands in relishing unpleasant food is considered to be without hands (without any strength). (34)

ਬਖੁਦ ਦਸਤ ਖਾਹੰਦ ਨ ਗਰਿੰਦ ਮਾਲ॥
ਨ ਰਇਯਤ ਖਰਾਸ਼ੀ ਨ ਆਜਿਜ਼ ਜ਼ਵਾਲ॥੩੫॥

BkHUD dast khahand na gurind maal.
Na rayat khurashi na aajiz zawal.35.

The person, who does not desire to usurp someone else's goods (property), nor he tries to harm his subjects, nor does he cause any loss to the helpless and poor person, is considered to be without hands. (without any strength) (35)

ਦਿਗਰ ਜਨ ਨ ਖੁਦ ਦਸਤ ਅੰਦਾਖਤਨ॥
ਰਇਯਤ ਖਲਾਸਹ ਨ ਬਰ ਤਾਖਤਨ॥੩੬॥

Digar zan na khud dast andakhtan.
Rayat khalsah na bar taakhtan.36.

The person, who does not extend his hands towards another's woman (molest someone else's wife) nor does he interfere with the freedom of his subjects, is also to be considered without hands. (without any strength) (36)

ਬ ਖੁਦ ਦਸਤ ਰਿਸ਼ਵਤ ਨ ਆਲੂਦਹ ਕਰਦ॥
ਕਿ ਅਜ਼ ਸ਼ਾਹਿ ਦੁਸ਼ਮਨ ਬਰਾਵੁਰਦ ਗਰਦ॥੩੭॥

Ba khud dast rishwat na aaloodh kard.
Keh az shahe dushman brawoord gard.37.

The person, who does not make his hands filthy by taking bribes; rather he destroys the enemies of the king ruthlessly, is also considered to be without any strength (without hands).
(37)

ਨ ਜਾਏ ਅਦੂਰਾ ਦਿਹਦ ਵਕਤ ਜੰਗ॥
ਬੁ ਬਾਰਸ਼ ਦਿਹਦ ਤੇਗ ਤਰਕਸ਼ ਖਤੰਗ॥੩੮॥

Na jai adoora dehad waqat jang.
Ba barash dehad tegh tarkash khatang.38.

The person, who does not leave any chance with the enemy in the battle field to strike against him (his forces). The person who, wielding his sword, also shoots arrows from his quiver like a shower (of rain) is considered fearless. (38)

ਨ ਰਾਮਸ਼ ਦਿਹਦ ਅਸਪ ਰਾ ਵਕਤਿ ਕਾਰ॥
ਨ ਜਾਯਸ਼ ਅਦੂਰਾ ਦਿਹਦ ਦਰ ਦਿਯਾਰ॥੩੯॥

Na ramash dehad asp ra waqte kaar.
Na jaesh adoora dehad dar dyar.39.

The person, who does not allow his horses any respite during the battle nor does he allow the enemy to usurp any part of his country (land) has no heart pulsating in his body (is not merciful).
(39)

ਕਿ ਬੇਦਸਤ ਓ ਹਸਤ ਗੋ ਪੁਰ ਹੁਨਰ॥
ਬ ਅਦੂਲਗੀ ਦਰ ਨ ਬਸਤਨ ਕਮਰ॥੪੦॥

Ke bedast 'o hast go pur hunar,
Ba aadulgi dar na bastan kamar.40.

The person, who does not gird up his loins to take part in vices (sinful actions), is considered by the virtuous persons as an armless (with amputated arms) person. (is considered as spineless). (40)

ਨ ਗੋਯਦ ਕਸੇ ਬਦ ਸੁਖਨ ਜੀਂ ਜੁਬਾਨ॥
ਕਿ ਓ ਬੇ ਜੁਬਾਨਸਤ ਜਾਹਿਰ ਜਹਾਨ॥੪੧॥

Na goyad kasey bad sukhan zeen zuban.
Ke 'o bay zabanast zahar jahan.41.

The person, who does not speak foul language from his tongue, is considered in this world surely a dumb person. (41)

ਸੁਨੀਦਨ ਨ ਬਦ ਸੁਖਨ ਕਸ ਰਾ ਬਗੋਸ਼॥
ਕਿ ਓ ਹਸਤ ਬੇਗੋਸ਼ ਗੋਈ ਬਹੋਸ਼॥੪੨॥

Shuneedan na bad sukhan kas ra bgosh.
Ke 'o hast begosh goii bhosh.42.

The person, who does not hear the villainy (flaws) of others with his own ears, is considered by knowledgeable and scholarly persons as deaf (without ears). (42)

ਕਿ ਪਸ ਪਰਦਹ ਚੁਗਲੀ ਸ਼ਨੀਦਨ ਨ ਕਸ॥
ਵਜ਼ਾਂ ਖੁਦ ਸ਼ਨਾਸੀ ਕਿ ਗੋਈ ਸ਼ਹਸ॥੪੩॥

Ke pas pardah chugli shaneedan na kas.
Wazan khud shanasi ke goii shahas.43.

The person, who does not hear stealthily (behind the back) someone else's backbiting (is not a sycophant), should be considered by you as your king and proclaimed as such. (43)

ਕਸੇ ਕਾਰਿ ਬਦ ਰਾ ਨ ਗੀਰੰਦ ਬੋਇ॥
ਕਿ ਓ ਹਸਤ ਬੇਬੀਨਿਓ ਨੇਕ ਬੋਇ॥੪੪॥

Kase kare bad ra na geerand boye.
Ke 'o hast bebinio nek khoye.44.

The person, who does not smell anyone else's villainy (wickedness), should be considered without having (nose) sense of smell and good natured as well. (44)

ਨ ਹਉਲੋ ਦਿਗਰ ਹਸਤ ਜੁਜ਼ਬਾ ਖੁਦਾਇ॥
ਕਿ ਹਿੰਮਤ ਵਰਾਂ ਦਾ ਦਰਾਰਦ ਜਿ ਪਾਇ॥੪੫॥

Na haolo digar hast jazba khudaie.
Ke himat waran da drarad ze paie.45.

The person, who does not fear anyone else except the Lord-Sublime and turns into dust (destroys) great and mighty warriors (deserves to be the king). (45)

ਬ ਹੋਸ਼ ਅੰਦਰ ਆਮਦ ਹਮਹ ਵਕਤ ਜੰਗ॥
ਕਿ ਕੋਸ਼ਿਸ਼ ਕੁਨਦ ਪਾਇ ਬ ਤੀਰੋ ਤੁਫੰਗ॥੪੬॥

Ba hosh andar aamad hamah waqat jang.
Ke koshish kunad paie ba teero tufang.46.

The person, who maintains the balance of mind in the battle-field and makes an effort at shooting the arrows or firing the guns (deserves to be a king). (46)

ਕਿ ਦਰਕਾਰ ਇਨਸਾਫ ਓ ਹਿੰਮਤ ਅਸਤ॥
ਕਿ ਦਰ ਪੇਸ਼ ਗੁਰਬਾਇਓ ਆਜਿਜ਼ ਅਸਤ॥੪੭॥

Ke darkar insaaf 'o himat ast.
Ke dar pesh gurbaieo aajiz asat.47.

The person, who always tries to impart justice, remaining himself as humble and week and poor (deserves kingship). (47)

ਨ ਹੀਲਹ ਕੁਨਦ ਵਕਤ ਦਰ ਕਾਰਜ਼ਾਰ॥
ਨ ਹੈਬਤ ਕੁਨਦ ਦੁਸ਼ਮਨਾ ਬੇਸ਼ੁਮਾਰ॥੪੮॥

Na heelah kunad waqat dar karzar.
Na Haibat kunad dushmana beshumar.48.

The person, who does not make any lame excuses during the war and does not get frightened by the sight of the enemy hordes (deserves to be a king). (48)

ਹਰਾਂ ਕਸ ਕਿ ਜੀਂ ਹਸਤ ਗਾਜ਼ੀ ਬਵਦ॥
ਬ ਕਾਰੇ ਜਹਾਂ ਹਜ਼ਮ ਸਾਜ਼ੀ ਕੁਨਦ॥੪੯॥

Haran kas ke zeen hast gaazi bawad.
Ba kare jahan hazam sazi kunad.49.

If a person is truly a great warrior of such a calibre that he could initiate the plan of war in the world, (then he deserves to be a king). (49)

ਕਸੇ ਰਾਂ ਕਿ ਈਂ ਕਾਰ ਆਯਦ ਪਸੰਦ॥
ਵਜ਼ਾਂ ਸ਼ਾਹਿ ਬਾਸ਼ਦ ਜਹਾਂ ਅਰਜ਼ਮੰਦ॥੫੦॥

Kase raan ke een kaar aayad pasand.
Wazan shahe bashad jahan arzmand.50.

If a person is endowed with such qualities as listed by me, then the world would get honoured by proclaiming such a person as the king (of that country). (The world gets honoured by having such a king.) (50)

ਸੁਨੀਦ ਈਂ ਸੁਖਨ ਦਉਰ ਦਾਨਾ ਵਜ਼ੀਰ॥
ਕਿ ਅਕਲ ਸ਼ਨਾਸ ਅਸਤ ਪੋਜ਼ਸ਼ ਪਜ਼ੀਰ॥੫੧॥

Shuneed een sukhan dour dana wazir.
Ke aqal shanas ast pozash pzeer.51.

The minister followed the words of the king and accepted the king as a wise and learned person, who would listen to his prayers (and suggestions). (51)

ਕਸੇ ਰਾ ਸ਼ਨਾਸਦ ਬ ਅਕਲੇ ਬਿਹੀ॥
ਮਰੋ ਰਾ ਬਿਦਿਹ ਤਾਜੁ ਤਖਤੋ ਮਹੀ॥੫੨॥

Kase ra shanasad ba aqle beehee.
Maro ra bideh tajo takhat 'o mahee.52.

Then the king told his ministers that they should trace out a person of good learning and wisdom and then solemnise him to be the king, thus crowning him to be the king of the land with great honour. (52)

ਬਬਖਸ਼ੀਦ ਓਰਾਂ ਮਹੀ ਤਖਤ ਤਾਜ॥
ਗਰ ਓਰਾਂ ਸ਼ਨਾਸੀ ਰਈਯਤ ਨਿਵਾਜ਼॥੫੩॥

Ba baksheed 'o ra mahee takht taaj.
Gar oran shanasi rayiat niwaz.53.

Whosoever is considered by you to be the sustainer, benefactor of the world, may be bestowed with the honour of the king's crown and annointed as the king-emperor. (53)

ਬ ਹੈਰਤ ਦਰਅਮਦ ਬਪਿਸਰਾਂ ਚਹਾਰ॥
ਕਸੇ ਗੋਇ ਗੀਰਦ ਹਮਹ ਵਕਤਿ ਕਾਰ॥੫੪॥

Ba hairat daramad bpisran chahar.
Kase goe girad hamah waqte kaar.54.

The four sons of the king got bewildered at the talk of the king, as to who will be qualified enough to become his successor ? (Who will catch the ball of the qualities at work, as stated by the king ?) (54)

ਹਰਾਂ ਕਸ ਕਿ ਰਾ ਅਕਲ ਯਾਰੀ ਦਿਹਦ॥
ਬ ਕਾਰੇ ਜਹਾਂ ਕਾਮਗਾਰੀ ਕੁਨਦ॥੫੫॥

Haran kas ke ra aqal yari dehad.
Ba kare jahan kaamgaari kunad.55.

Whosoever is supported by his intellect (wisdom), becomes successful in the worldly pursuits (functions) and attains his ideals. (55)

ਬਿਦਿਹ ਸਾਕੀਯਾ ਸਾਗਰੇ ਸਬਜ਼ ਰੰਗ॥
ਕਿ ਮਾਰਾ ਬਕਾਰ ਅਸਤ ਦਰ ਵਕਤ ਜੰਗ॥੫੬॥

Bdeh saqia sagare sabz rang.
Ke mara bkaar ast dar waqte jang.56.

(Thus in this parable, the Guru has asked Aurangzeb to adopt those qualities which are essential to deserve the kingdom of India, by following the path of righteousness and true justice. Further more the Guru is ..searching the Lord for his Grace.)

O Lord ! May you bestow me (with your Grace) the hue of true name, which is worthy of me and would be of help to me in the battle-field ! (56)

ਬਿਦਿਹ ਸਾਕੀਯਾ ਸਾਗਰੇ ਨੈਨ ਪਾਨ॥
ਕੁਨਦ ਪੀਰ ਸਦ ਸਾਲਹ ਰਾ ਨੌਜਵਾਨ॥੫੭॥

Bdeh saqia saagre nain paan.
Kunad pir sad salah ra naujawan.57.

O Lord Guru ! May you bestow me with your bowl of true name, which would convert an old man of hundred years into an exuberant youth ! (57)

Here the third parable is completed.

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ॥

ਕਿ ਰੋਜ਼ੀ ਦਿਹੰਦ ਅਸਤੁ ਰਾਜ਼ਿਕ ਰਹੀਮ॥
ਰਹਾਈ ਦਿਹੋ ਰਹਿਨੁਮਾਏ ਕਰੀਮ॥੧॥

Ke rozi dehand ast raaziq raheem.
Rehail deho rehnamail kreem.

“By the Grace of one Lord. Victory to the True Lord!”

The Lord-Supreme is the bestower of the means of sustenance and distributor of food and is always benevolent. He is the benevolent benefactor who frees us from the worldly bondage and is a true guide, leading us onto the right path, being a great merciful Lord. (1)

ਦਿਲ ਅਫਜ਼ਾਇ ਦਾਨਿਸ਼ ਦਿਹੋ ਦਾਦਗਰ॥
ਰਜ਼ਾ ਬਖਸ਼ ਰੋਜ਼ੀ ਦਿਹੋ ਹਰ ਹੁਨਰ॥੨॥

Dil afzaae danish deho daadgar.
Raza bakhsh rozi deho har hunar.2.

The Lord is the supporter in extending our heart-felt desires, the bestower of wisdom, and a great judge (of our actions) He enables us to follow His Will and abide by His ordains, providing us with the necessary strength. He is the benefactor of our livelihood and all our virtues (good qualities). (2)

ਹਿਕਾਯਤ ਸ਼ੁਨੀਦਮ ਯਕੇ ਨੇਕ ਜ਼ਨ॥
ਚੁ ਸ਼ਮਸ਼ਾਦ ਕੱਦੋ ਬਜ਼ੋਏ ਚਮਨ॥੩॥

Hikaayat shuneedam yake nek zan.
Choo shamshaad qadde bzoe chaman.3.

O Aurangzeb ! I have heard the story of a woman, whose height was equal to the height of weeping cypress, grown on the banks of a river garden. (3)

ਕਿ ਓ ਰਾ ਪਦਰ ਰਾਜਹੇ ਉਤਰ ਦੇਸ਼॥
ਬ ਸ਼ੀਰੀਂ ਜੁਬਾਂ ਹਮ ਚੁ ਇਖਲਾਸ ਕੇਸ਼॥੪॥

Ke 'o ra padar raajhe utar desh.
Ba shireen zubaan ham choo ikhlas kesh.4.

That woman's father was the king of the hilly area, who was sweet-tongued and a religious person (who was a lover of religious practices). (4)

ਕਿ ਆਮਦ ਬਰਾਏ ਹਮਹ ਗੁਸਲ ਰੰਗ॥
ਚੁ ਕੈਬਰ ਹਮਾਂ ਹਮ ਚੁ ਤੀਰੋ ਤੁਫੰਗ॥੫॥

Ke aamad braae hamah gusal rang.
Choo kaibre hamaan ham choo teero tufang.5.

That king came to the river Ganga for having bath there, with such a speed just like an arrow leaving the bow or a bullet shot from a gun. (5)

ਹਮੀ ਖੁਸਤ ਕਿ ਓ ਰਾ ਸੁਯੰਬਰ ਕੁਨਮ॥
ਕਸੇਂ ਈਂ ਪਸੰਦ ਆਯਦ ਓਰਾ ਦਿਹਮ॥੬॥

Hameen khawast ke 'o ra suambar kunam.
Kasen een pasand aayad 'o ra deham.6.

The king then thought of organising a swayamber (marriage ceremony) for his daughter's marriage, so that if she approved of any youth, then her marriage could be solemnised. (6)

ਬਿਗੋਯਦ ਸੁਖਨ ਦੁਖਤਰੇ ਨੇਕ ਤਨ॥
ਕਸੇ ਤੋ ਪਸੰਦ ਆਯਦ ਓ ਰਾ ਬਕੁਨ॥੭॥

Bigoyad sukhān dukhtre nek tan.
Kase to pasand aayad 'o ra bkun.7.

“O pure soul ! During the swamwar if you like any prince, then you could get married to him.” (7)

ਨਿਸ਼ਾਦੰਦ ਬਰ ਕਾਖ ਓ ਹਫਤ ਖਨ॥
ਚ ਮਾਹੇ ਮਹੀ ਆਫਤਾਬੇ ਯਮਨ॥੮॥

Nishadand bar kaakh 'o hafat khan.
Ch maahe mahee aaftabe yaman.8.

The king then seated his daughter on the loft of a seven storeyed mansion, and her beauty was resplendent like the moon and the sun. (8)

ਦਹਾਨੇ ਦੁਹਦਰਾ ਦਹਨ ਬਰ ਕੁਸ਼ਾਦ॥
ਜਵਾਬੇ ਸੁਖਨ ਰਾ ਉਜਰ ਬਰ ਨਿਹਾਦ॥੯॥

Dahaane dohdra dahan bar kushaad.
Jawabe sukhān ra uzar bar nehaad.9.

According to the king's orders, the drum beaters started their drum beats, and the king made the daughter responsible for taking a decision (for an answer to his words). (9)

ਕਿ ਈਂ ਰਾਜਹੇ ਰਾਜਹਾ ਬੇਸ਼ੁਮਾਰ॥
ਕਿ ਵਕਤੇ ਤਰੱਦਦ ਬਿਆਮੁਖਤਹਕਾਰ॥੧੦॥

Keh een rajhe rajha beshumar.
Keh waqte tradad biamukhta kar.10.

The king then said, "O Princess ! Many princes from different lands have assembled here, who are competent in the art of warfare. (10)

ਕਸੇ ਤੋ ਪਸੰਦ ਆਯਦਤ ਈਂ ਜ਼ਮਾਂ॥
ਵਜ਼ਾਂ ਪਸ ਬ ਦਾਮਾਦੀ ਆਯਦ ਹੁਮਾਂ॥੧੧॥

Kase to psand aayedat een zaman.
Wazaan pas ba damadi aayed human.11.

O daughter ! First of all, you have to select someone whom you like, and then he will be welcomed as my son-in-law. (11)

ਨੁਮਾਦੰਦ ਬ ਓ ਰਾਜਹਾਂ ਬੇਸ਼ੁਮਾਰ॥
ਪਸੰਦਸ਼ ਨਿਯਾਮਦ ਕਸੇ ਕਾਰ ਬਾਰ॥੧੨॥

Namadand ba 'o rajhan beshumaar.
Pasandash nyamad kase kaar baar.12.

The king showed many princes to the daughter, but she did not approve of anyone from their conduct and appearance. (12)

ਹਮ ਆਖਰ ਯਕੇ ਰਾਜਹੇ ਸੁਭਟ ਸਿੰਘ॥
ਪਸੰਦ ਆਮਦਸ਼ ਹਮ ਚੁ ਗੁਰੁਰਾ ਨਿਹੰਗ॥੧੩॥

Ham aakhar yake rajhe Subhat Singh.
Pasand aamdash ham choo gurra nahang.13.

Finally that princess found one prince named Subhat Singh as acceptable (suitable), who was thundering like the crocodile.

(He was a great warrior, roaring in the battle-field and he was liked by her.) (13)

ਹਮਹ ਉਮਦਹੇ ਰਾਜਹਾ ਪੇਸ਼ ਖਾਂਦ॥
ਜੁਦਾ ਬਰ ਜੁਦਾ ਦਉਰ ਮਜਲਸ ਨਿਸ਼ਾਂਦ॥੧੪॥

Hamah umdahe rajha pesh khaand.
Juda bar juda dour majlas nishaand.14.

The king then called all the smart and beautiful princes in the assemblage, and made them seated on chairs separately.

(14)

ਬ ਪੁਰਸ਼ੀਦ ਕਿ ਏ ਦੁਖਤਰੇ ਨੇਕ ਖੋਇ॥
ਤੁਰਾ ਕਸ ਪਸੰਦ ਆਯਦ ਅਜੀਹਾਂ ਬਜੋਇ॥੧੫॥

Ba pursheed keh ye dukhtre nek khoye.
Tura kas pasand aayed azihan bjoye.15.

The king then asked his daughter, "O well-mannered daughter ! which of these princes have you selected as suitable ?"

(15)

ਰਵਾਂ ਕਰਦੁ ਜਨਾਰ ਦਾਰਾਨ ਪੇਸ਼॥
ਬਿਗੋਯਦ ਕਿ ਈਂ ਰਾਜਹੇ ਉੱਤਰ ਦੇਸ਼॥੧੬॥

Rawan kard zanar daraan pesh.
Bigoyad keh een rajhe utar desh.16.

The king made the brahmin wearing the sacred thread in front of him, and he remarked that this king was having his sway over the northern lands. (16)

ਕਿ ਓ ਨਾਮ ਬਸਤਸ਼ ਬਛਤ੍ਰਾ ਮਤੀ॥
ਚੁ ਮਾਹੇ ਫਲਕ ਆਫਤਾਬੇ ਮਹੀ॥੧੭॥

Keh 'o naam bastash Bchhatra mati.
Choo maahe falak aaftabe mahi.17.

Then the brahmin announced loudly to be heard by all, that he wanted to marry his daughter Bachhatramati, whose beauty was unparalleled as it was resplendent and shining like the moon in the sky or the sun on Earth. (17)

ਅਜੀਂ ਰਾਜਹਾਂ ਕਸ ਨਿਯਾਮਦ ਨਜ਼ਰ॥
ਵਜਾਂ ਪਸ ਅਜੀ ਹਾਂ ਬੁਬੀਂ ਪੁਰ ਗੁਹਰ॥੧੮॥

Azin rajhan kas nyaamad nazar.
Wazaan pas azin haan bubeen pur gohar.18.

The king's daughter remarked that "she did not like anyone of these princes. On hearing these words the king again asked her, "O daughter, full of virtues and goodness ! Please look at these princes carefully again". (18)

ਨਜ਼ਰ ਕਰਦ ਬਰ ਰਾਜਹਾ ਨਾਜ਼ਨੀ॥
ਪਸੰਦਸ਼ ਨਿਯਾਮਦ ਕਸੇ ਦਿਲ ਨਗੀਂ॥੧੯॥

Nazar kard bar raajha nazni.
Pasandash nyaamad kase dil nagin.19.

That girl (princess) had a second glance of all the princes,
but she could not find anyone to her liking, who could be the
gem (diamond) of her heart (could be suitable to her choice).
(19)

ਸੁਯੰਬਰ ਵਜ਼ਾ ਰੋਜ਼ ਮਉਕੁਫ ਗਸ਼ਤ॥
ਕਿ ਨਾਜ਼ਮ ਬੁ ਬਰਖਾਸਤ ਦਰਵਾਜ਼ਹ ਬਸਤ॥੨੦॥

Suyambar wazan roze moqoof gasht.
Keh nazam boo barkhast darwazah bast.20.

After this, the Swamwar was postponed that day and all
the organisers got up and the attendants closed the gates. (20)

ਕਿ ਰੋਜ਼ੇ ਦਿਗਰ ਸ਼ਾਹਿ ਜ਼ਰਰੀਂ ਸਿਪਹਰ॥
ਬਰ ਅਉਰੰਗ ਬਰਾਮਦ ਚੁ ਰੋਸ਼ਨ ਗੁਹਰ॥੨੧॥

Keh roze digar shaahe zarreen sipher.
Bar aurang braamad choo roshan gohar.21.

On the second day a king with golden shield sat on the
throne, whose glorious presence was spreading its glamour
all over the place, like the emeralds.
(21)

ਦਿਗਰ ਰੋਜ਼ਹੇ ਰਾਜਹਾ ਖਾਸਤੰਦ ॥
 ਦਿਗਰ ਗੂਨਹ ਬਾਜ਼ਾਰ ਆਰਾਸਤੰਦ ॥੨੨॥
 Digar rozhe rajha khaastand.
 Digar goonah bazaar aaraastand.22.

On the second day, the king invited all the princes again and made the seating arrangements with other decorations in a different design. (22)

ਨਜ਼ਰ ਕੁਨ ਬਰੋਏ ਤੁ ਏ ਦਿਲਰੁਬਾਇ॥
 ਕਿਰਾ ਤੋ ਨਜ਼ਰ ਦਰ ਬਿਯਾਯਦ ਬਜਾਇ॥੨੩॥
 Nazar kun broye tu ye dilrubae.
 Kira to nazar dar byayad bajae.23.

The king then asked his daughter, "O beautiful daughter, captivating all hearts ! Please look at the faces of all the princes and tell me which of them appeals to you." (23)

ਬ ਪਹਿਨ ਅੰਦਰ ਆਮਦ ਗੁਲੇ ਅੰਜਮਨ॥
 ਕਿ ਜ਼ਰ ਆਬ ਰੰਗ ਅਸਤ ਸੀਮਾਬ ਤਨ॥੨੪॥
 B pahen andar aamad gule anjman.
 Keh zar aab rang ast seemab tan.24.

The princess, like the flower of the garden, after hearing the father's words, came to the assembly. Her body was glorious like the golden waters and her body movements were agile like the mercury. (24)

ਰਵਾਂ ਗਸ਼ਤ ਦਰ ਰਾਜਹਾ ਬੇਸ਼ੁਮਾਰ॥
ਗੁਲੇ ਸੁਰਖ ਚੂੰ ਗੁੰਬਜ਼ੇ ਨਉ ਬਹਾਰ॥੨੫॥

**Rawan gashat dar rajha beshumar.
Gule surkh choon gumbze nau bahar.25.**

The princess started moving towards the countless princes (seated there) and her appearance was looking bright like the red flowers blossoming in the spring season. (Basant season)
(25)

ਬ ਦੁਜ਼ਦੀਦ ਦਿਲ ਰਾਜਹਾ ਬੇਸ਼ੁਮਾਰ॥
ਬਿਅਫ਼ਤਦ ਜ਼ਿਮੀਂ ਚੂੰ ਯਲੇ ਕਾਰਜ਼ਾਰ॥੨੬॥

**Ba duzdeed dil rajha beshumar.
Byaftad zameen choon yale karzaar.26.**

The beauty of the princess had enamoured the hearts of the princes and they were licking the dust on seeing her charm just as the warriors fall on the ground in the battle field (being killed).
(26)

ਬਿਜ਼ਦ ਬਾਂਗ ਬਰ ਵੈ ਕਿ ਖਾਤੂਨ ਖੇਸ਼॥
ਕਿ ਈਂ ਉਮਦਹੇ ਰਾਜਹਾ ਉੱਤਰ ਦੇਸ਼॥੨੭॥

**Bizad baang bar wai keh khatoon pesh.
Ke een umdhe rajha uttar desh.27.**

On seeing the bewildered princes, the brahmin shouted at the top of his voice that the princess was the daughter of a grand king of the northern region (land).
(27)

ਵਜ਼ਾ ਦੁਖਤਰ ਹਸਤ ਈਂ ਬਛਤ੍ਰਾਮਤੀ॥
ਚੁ ਮਾਹੇ ਫਲਕ ਹਮ ਚੁ ਹੂਰੋ ਪਰੀ॥੨੮॥

Wazaan dukhtar hast een Bachhatramati.
Choo mahe falak ham choo hooro pari.28.

The princess, named Bachhatramati was the daughter of the king, who was looking charming like the moon in the sky with a delicate beautiful body of the fairies. (28)

ਸੁਯੰਬਰ ਦਰਾਮਦ ਚੁ ਮਾਹੇ ਫਲਕ॥
ਫਰਿਸ਼ਤਹ ਸਿਫਤ ਓ ਚੁ ਜ਼ਾਤਸ਼ ਮਲਕ॥੨੯॥

Suyambar dramad choo mahe falak.
Frishta sift 'o choo zatash malak.29.

She has appeared in the Swamwar like the moon in the sky, and she possessed qualities of a goddess and her body was also resembling that of gods. (29)

ਕਿਰਾ ਦੌਲਤ ਇਕਬਾਲ ਯਾਰੀ ਦਿਹਦ॥
ਕਿ ਈਂ ਮਾਹਰੋ ਕਾਮਗਾਰੀ ਦਿਹਦ॥੩੦॥

Kira dolat iqbal yari dehad.
Keh een mahro kaamgari dehad.30.

Let us watch now, whose fortune favours the wealth of his beauty ? Whose dream will be fulfilled by this beauty and satisfy his desires ? (30)

ਪਸੰਦ ਆਮਦ ਓ ਰਾਜਹ ਸੁਭਟ ਸਿੰਘ ਨਾਮ॥
ਕਿ ਰੌਸ਼ਨ ਤਬੀਅਤ ਸਲੀਖਤ ਮੁਦਾਮ॥੩੧॥

**Pasand aamad 'o raja Subhat Singh naam.
Ke roshan tabeeyat sleekhat mudaam.31.**

The princess got (pleased) appealed by the prince named Subhat Singh, whose appearance and disposition was very illuminating, with an eternal smile on his face. (31)

ਰਵਾਂ ਦਰਦ ਬਰ ਵੈ ਵਕੀਲਸ ਗਿਰਾਂ॥
ਕਿ ਏ ਸ਼ਾਹਿ ਸ਼ਾਹਾਨ ਰੌਸ਼ਨ ਜ਼ਮਾਂ॥੩੨॥

**Rawan dard bar way wakeelash giraan.
Keh ye shahe shahaan roshan zamaan.32.**

The king immediately sent the brahmin to function as an intermediary (between the two) towards the prince Subhat Singh. The brahmin told Raja Subhat Singh, "O king-emperor! You are a shining star of the galaxy (of the world) please agree to my request." (32)

ਕਿ ਈਂ ਤਰਜ਼ ਲਾਲਾਇ ਬਰਗੇ ਸਮਨ॥
ਕਿ ਲਾਇਕ ਸੁਮਾ ਅਸਤ ਈਂ ਰਾ ਬਿਕੁਨ॥੩੩॥

**Keh een tarz lalaye barge saman.
Keh laik shuma ast een ra bikun.33.**

The princess is charming like the poppy flower, and delicate like the jasmine flower. She is most suitable for you in all respects, so please marry this princess. (33)

ਬਿਗੋਯਦ ਯਕੇ ਖਾਨਹ ਬਾਨੂ ਮਰਾਸਤ॥
ਕਿ ਚਸ਼ਮੇ ਅਜੋ ਹਰ ਦੂ ਆਹੂ ਤਰਾਸਤ॥੩੪॥

Bigoyad yake khanah baanu mraast.
Keh chashme azo har doo aahoo traast.34.

On hearing the words of the brahmin, Subhat Singh said,
“I have already got one wife at home, whose eyes are beautiful
like those of an offspring of a deer” (34)

ਕਿ ਹਰਗਿਜ਼ ਮਨ ਈਂ ਰਾ ਨ ਕਰਦਮ ਕਬੂਲ॥
ਕਿ ਕੌਲੇ ਕੁਰਾਂ ਅਸਤ ਕਸਮੇ ਰਸੂਲ॥੩੫॥

Keh hargiz man een ra na kardam kabool.
Keh kole kuraan ast kasme rasool.35.

(My wife is charming and delicate like that of a deer
offspring.)

So I cannot accept this princess as my wife. This is the
ordain of Koran and the oath of the prophet as well. (35)

ਬ ਗੋਸ਼ ਅੰਦਰ ਆਮਦ ਅਜ਼ੀਨਾ ਸੁਖਨ॥
ਬਜ਼ੁੰਬਸ਼ ਦਰਾਮਦ ਜ਼ਨੇ ਨੇਕ ਤਨ॥੩੬॥

Ba gosh andar aamad azina sukhan.
Bzumbash dramad zane nek tan.36.

When the princess Bachhitramati heard about the refusal
of the king Subhat Singh to accept her as his wife, then she
got flared up with rage. (36)

ਕਸੇ ਫਤਹ ਮਾਰਾ ਕੁਨਦ ਵਕਤ ਕਾਰ॥
ਵਜ਼ਾ ਸ਼ਾਹਿ ਮਾਰਾ ਸ਼ਵਦ ਈਂ ਦਿਯਾਰ॥੩੭॥

Kase fateh mara kunad waqte kaar.
Wazaan shahe mara shawad een diar.37.

Then the princess in her wrathfulness announced that the person, who could win me in a battle (fight) would be my spouse and the king of this land. (37)

ਬ ਕੋਸ਼ੀਦ ਮੈਦਾਨ ਜੋਸ਼ੀਦ ਜੰਗ॥
ਬ ਖੋਸ਼ੀਦ ਖੁਫਤਾਨ ਪੋਲਾਦ ਰੰਗ॥੩੮॥

B Kosheed maidaan josheed jang.
B khosheed khuftan polaad rang.38.

The princess then wore the coat of iron (protective cover) and got ready (started) for the battle immediately. (38)

ਨਿਸ਼ਸਤਹ ਬਰ ਆਂ ਰਥ ਚੁ ਮਾਹੇ ਮੁਨੀਰ॥
ਬੁਬਸਤੰਦ ਸ਼ਮਸ਼ੇਰ ਜੁਸਤੰਦ ਤੀਰ॥੩੯॥

Nishasta bar aan rath choo mahe muneer.
Bubastand shamsher justand teer.39.

The princess, beautiful like the full moon got into her chariot, having tied the sword to her waist and took up some arrows in her hand. (39)

ਬ ਮੈਦਾਂ ਦਰਆਮਦ ਚੁ ਗੁਰਗੀਦ ਸ਼ੇਰ॥
ਚੁ ਸ਼ੇਰ ਅਸਤ ਸ਼ੇਰ ਅਫਕਨੋ ਦਿਲ ਦਲੇਰ॥੪੦॥

**Ba maidaan daramad jo gurreed sher.
Choo sher ast sher afkano dil dler.40.**

The princess came roaring like a lioness to the battle-field. She was very brave of heart, who could thrash the lions even in the fight. (40)

ਬ ਪੋਸ਼ੀਦ ਖੁਫਤਾਨ ਜੋਸ਼ੀਦ ਜੰਗ॥
ਬ ਕੋਸ਼ੀਦ ਮੈਦਾਨ ਤੀਰੋ ਤੁਫੰਗ॥੪੧॥

**Ba posheed khuftaan josheed jang.
B kosheed maidaan teero tufang.41.**

The princess, wearing the coat of mail, fought with great passion and enthusiasm and tried to win the battle by using arrows and the guns. (41)

ਚੁਨਾ ਤੀਰ ਬਾਰਾ ਕੁਨਦ ਕਾਰਜ਼ਾਰ॥
ਕਿ ਲਸ਼ਕਰ ਬਕਾਰ ਆਮਦਸ਼ ਬੇਸ਼ੁਮਾਰ॥੪੨॥

**Chuna teer bara kunad karzar.
Keh lashkar bkaar aamadash beshumaar.42.**

The princess fought with a shower of arrows and such might that many of the enemy troops were killed. (42)

ਚੁਨਾ ਬਾਨ ਬਾਰੀਦ ਤੀਰੋ ਤੁਫੰਗ॥
ਬਸੋ ਮਰਦਮਾਂ ਮੁਰਦਹ ਸ਼ੁਦ ਜਾਇ ਜੰਗ॥੪੩॥

Chuna baan bareed teero tufang.
Baso mardaman murdah shud jai jang.43.

In the battle, the arrows and guns were shot/fired like a shower so that many warriors got killed in the battle. (43)

ਸ਼ਹੇ ਨਾਮ ਗਜ ਸਿੰਘ ਦਰਾਦਮ ਬਜੰਗ॥
ਚੁ ਕੈਬਰ ਕਮਾਂ ਹਮ ਚੁ ਤੀਰੋ ਤੁਫੰਗ॥੪੪॥

Shahe nam Gaj Singh dramad bjang.
Choo kaibre kumaan ham choo teero tufang.44.

Then Raja Gaj Singh launched a sudden attack in the battle field just as an arrow is shot from a bow or the bullet leaves the gun. (44)

ਬ ਚੁੰਬਸ਼ ਦਰਾਮਦ ਚੁ ਅਫਰੀਤ ਮਸਤ॥
ਯਕੇ ਗੁਰਜ ਅਜ ਫੀਲ ਪੈਕਰ ਬ ਦਸਤ॥੪੫॥

Ba zumbash dramad choo afreet mast.
Yake gurj az feel paker ba dast.45.

That Raja Gaj Singh advanced like a demon with great wrathfulness and he was holding in his hand a mace as big as an elephant. (45)

ਯਕੇ ਤੀਰ ਜ਼ਦ ਬਾਨੂਏ ਪਾਕ ਮਰਦ॥
ਕਿ ਗਜ ਸਿੰਘ ਅਜ ਅਸਪ ਆਮਦ ਬ ਗਰਦ॥੪੬॥

Yake teer zad banooe paak mard.
Keh Gaz Singh az asp aamad ba gard.46.

That bold woman shot an arrow at that warrior and on striking of the arrow, Gaj Singh fell down on the ground from his horse. (46)

ਦਿਗਰ ਰਾਜਹ ਰਨ ਸਿੰਘ ਦਰਾਮਦ ਬ ਰੋਸ਼॥
ਕਿ ਪਰਵਾਨਹੇ ਚੂੰ ਦਰਾਮਦ ਬ ਜੋਸ਼॥੪੭॥

Digar raja Ran Singh dramad ba rosh.
Keh parwanhe choon draamad ba josh.47.

Then the second king Ran Singh came forward in the battle field, furious with rage, like a moth falling on the lamp (candle) with great fervour (zeal). (47)

ਚੁਨਾ ਤੇਗ ਜ਼ਦ ਬਾਨੂਏ ਸ਼ੇਰ ਤਨ॥
ਬਿਅਫਤਾਦ ਰਨ ਸਿੰਘ ਚੁ ਸਰਵੇ ਚਮਨ॥੪੮॥

Chuna tegh zad banooye sher tan.
Byaftaad Ran Singh choo sarve chaman.48.

The brave woman, having a sturdy built like the tigress, struck him with her (wielding) sword that Ran Singh fell down in the garden with weeping cypress trees grown there. (48)

ਯਕੇ ਸ਼ਹਿਰ ਅੰਬਰ ਦਿਗਰ ਜੋਧਪੁਰ॥
ਖਰਾਮੀਦਹ ਬਾਨੋ ਚੁ ਰਖਸ਼ਿੰਦਹ ਦੁਰ॥੪੯॥

Yake shehar Amber digar Jodhpur.
Kharamidah bano choo rakshindah dur.49.

The two princes, one from the town of Amber and the other from Jodhpur, came forward to fight against her in the battlefield. Then the beautiful woman with a body shining like pearls, advanced facing the two princes, with grace and sprightly movements. (49)

ਬਿਜ਼ਦ ਤੇਗ ਬਾ ਜ਼ੋਰ ਬਾਨੋ ਸਿਪਰ॥
ਬ ਬਰਖੇਜ਼ ਸ਼ੋਅਲਹ ਬਸੇ ਚੁੰ ਗੁਹਰ॥੫੦॥

Bzid teg ba zore bano syper.
Ba barkhez shoala base choon gohar.50.

Then the princes struck the swords on her shield as she came forward, thus producing sparks shining like pearls with the striking swords. (50)

ਸੋਯਮ ਰਾਜਹ ਬੁੰਦੀ ਦਰ ਆਮਦ ਦਲੇਰ॥
ਚੁ ਬਰ ਬੱਚਹ ਆਹੁ ਚੁ ਗੁਰਗੀਦ ਸ਼ੇਰ॥੫੧॥

Soyam rajha boondi dar aamad dler.
Choo bar bachha aahoo choo gurreed sher.51.

After the death of these two princes, the third prince of Boondi State came forward in the battle field with great prowess, just as a roaring lion swoops on the offspring of a deer. (51)

ਚੁਨਾ ਤੀਰ ਜਦ ਹਰਦੋ ਅਬਰੂ ਸ਼ਿਕੰਜ॥
ਬਿਆਫਤਾਦ ਅਮਰ ਸਿੰਘ ਚੁ ਸਾਖੇ ਤੁਰੰਜ॥੫੨॥

**Chuna teer zad hirdo abroo shikanj.
Byaftaad Amar Singh choo saakhe turanj.52.**

The princess shot an arrow at his eyebrows with such a force, that Raja Amar Singh fell down on the ground just as a lemon drops from the (tree) branch. (52)

ਚੁਅਮ ਰਾਜਾ ਜੈ ਸਿੰਘ ਦਰਆਮਦ ਮੁਸਾਫ॥
ਬਜੋਸ਼ ਅੰਦਰੀਂ ਸ਼ੁਦ ਚੁ ਅਜ਼ ਕੋਹ ਕਾਫ॥੫੩॥

**Chuam Raja Jai Singh dramad musaaf.
Bjosh andrin shud choo az koh qaaf.53.**

Then the fourth prince Jai Singh came with such a fury in the battle field, just as a huge mountain moves forward. (53)

ਹੁਮਾਂ ਖੁਰਦ ਸਰਬਤ ਕਿ ਯਾਰੇ ਚੁਅਮ॥
ਕਿ ਜੈ ਸਿੰਘ ਪਸੇ ਯਕ ਨਿਆਮਦ ਕਦਮ॥੫੪॥

**Huma khurd sarbat keh yare chuam.
Keh Jai Singh pase yak nymad kadam.54.**

The fourth prince, Jai Singh, was also given the same type of syrup as was given to his friends earlier (was killed) and he could not trace back even a step (could not step backwards). (54)

ਯਕੋ ਸ਼ਹਿ ਫਿਰੰਗੋ ਪਿਲੰਦੇ ਦਿਗਰ॥
ਬ ਮੈਦਾਂ ਦਰਾਮਦ ਚ ਸ਼ੇਰੇ ਜਬਰ॥੫੫॥

Yako sheh frango pilande digar.
B maidaan dramad ch shere jabar.55.

Then one king of a foreign (Farang) land and another king of Poland (country) landed in the battlefield roaring like a lion. (55)

ਸਿਯਮ ਸ਼ਾਹਿ ਅੰਗਰੇਜ਼ ਚੂੰ ਆਫਤਾਬ॥
ਚੁਅਮ ਸ਼ਾਹਿ ਹਬਸ਼ੀ ਚੁ ਮਗਰੇ ਦਰ ਆਬ॥੫੬॥

Syam shahe Angrez choon aaftab.
Chuam shahe habshi magare dar aab.56.

Then the third king, a European, with the glory of the sun and the fourth king of Negroes (Habash land) launched an attack with such a force as a crocodile strikes (at the prey) in the water. (56)

ਯਕੇ ਰਾ ਬਿਜ਼ਦ ਨੇਫਹ ਮੁਸ਼ਤੇ ਦਿਗਰ॥
ਸਿਯਮ ਰਾ ਬ ਪਾਓ ਚੁਅਮ ਰਾ ਸਿਪਰ॥੫੭॥

Yake ra bazad nefa mushte digar.
Syam ra ba pao chuam ra syper.57.

The (brave) princess struck the first one with a spear, the second one with a fist, the third one was trampled under her foot, while the face and head of the fourth one was crushed with her shield. (57)

ਚੁਨਾ ਮੇ ਬੇਅਫਤਦ ਨ ਬਰਖਾਸਤ ਬਾਜ਼॥
ਸੁਏ ਆਸਮਾਂ ਜਾਨ ਪਰਵਾਜ਼ ਸਾਜ਼॥੫੮॥

Chuna me beafted na barkhast baaz.
Sooye asmaan jaan parwaz saaz.58.

All the four princes had fallen on the ground, never to rise again, and their souls had flown to heavens, (they were killed). (58)

ਦਿਗਰ ਕਸ ਨਿਯਾਮਦ ਤਮੰਨਾਇ ਜੰਗ॥
ਕਿ ਪੇਸ਼ੇ ਨਿਯਾਮਦ ਦਿਲਾਵਰ ਨਿਹੰਗ॥੫੯॥

Digar kas nyamad tamannae jang.
Keh pashe nyaamad dilawar nehang.59.

No other person came forward to face the princess in the battle field, just as no one dares to face the crocodile, living in water. (59)

ਸ਼ਬੇ ਸ਼ਹਿ ਸ਼ਬਿਸਤਾ ਚੂੰ ਆਮਦ ਬਫਉਜ॥
ਸਿਪਰ ਖਾਨਹ ਆਮਦ ਹਮਹ ਮੌਜ ਮੌਜ॥੬੦॥

Shabay sheh shabista choon aamad bfoj.
Sipar khaanh aamad hamah mouj mouj.60.

Then with night fall, the moon shone forth with its (army) galaxy of stars, and the army of kings also came back to their resting place with great pomp and show. (60)

ਬ ਰੋਜ਼ੇ ਦਿਗਰ ਰੋਸ਼ਨੀਅਤ ਪਨਾਹ॥
ਬ ਅਉਰੰਗ ਦਰ ਆਮਦ ਚੁ ਅਉਰੰਗ ਸ਼ਾਹ॥੬੧॥

Ba roze digar roshaniat panaah.
Ba Aurang dar aamad choo Aurang Shah.61.

Then, with the dawn of day, the spring head (source) of light, the sun, shone forth with full vigour (sat on its throne), just as a king sits on the throne. (61)

ਦੁ ਸੂਏ ਯਲਾਂ ਹਮਰ ਬਸਤੰਦ ਕਮਰ॥
ਬ ਮੈਦਾਨ ਜੁਸਤੰਦ ਸਿਪਰ ਬਰ ਸਿਪਰ॥੬੨॥

Doo sooye yalaan hamah bastand kamar.
Ba maidaan justand syper bar syper.62.

The warriors from both sides, fully armed, in a state of preparedness, with their shields in hands, came to the battle field. (62)

ਬਗੁਰਗੀਦ ਆਮਦ ਦੁ ਅਬਰੇ ਮੁਸਾਫ॥
ਯਕੇ ਗਸ਼ਤਹ ਘਾਯਲ ਯਕੇ ਗਸ਼ਤ ਜਾਫ॥੬੩॥

Bgurrid aamad doo abray musaaf.
Yake gashtah ghayal yake gashat jaaf.63.

The warriors from both sides came thundering like the clouds, some of them got wounded while some others were killed. (63)

ਚਕਾ ਚਾਕ ਬਰਖਾਸਤ ਤੀਰੋ ਤੁਫੰਗ॥
ਖਤਾਖਤ ਦਰਾਮਦ ਹਮਰ ਰੰਗ ਰੰਗ॥੬੪॥

**Chaka chaak barkhaast teero tufang.
Khatakhat dramad hamah rang rang.64.**

The shooting of arrows produced a (stirring) shrieking noise, and the gun shots produced a clattering sound with the battle field, and various noises were coming from all the sides. (64)

ਜ਼ਿ ਤੀਰੋ ਜ਼ਿ ਤੋਪੋ ਜ਼ਿ ਤੇਗੋ ਤਬਰ॥
ਜ਼ਿ ਨੇਜ਼ਹ ਵ ਨਾਚਖ ਵ ਨਾਵਕ ਸਿਪਰ॥੬੫॥

**Ze teero ze topo ze tegho tabar.
Ze neza wa nachakh wa nawak syper.65.**

There was a furious (fierce) battle fought with the use of arrows, guns, swords, axes, spears, javelins, bows and shields and all types of weapons. (65)

ਯਕੇ ਦੇਵ ਆਮਦ ਕਿ ਜ਼ਾਗੋ ਨਿਸ਼ਾ॥
ਚੁ ਗੁਰਗੀਦ ਸ਼ੇਰ ਹਮ ਚੁ ਪੀਲੇ ਦਮਾ॥੬੬॥

**Yake dave aamad ke zaago nishaan.
Choo gurreed sher ham choo peelee damaan.66.**

Then in the battle field, a demon, like a black crow, appeared who was roaring like a tiger, and was trumpeting like an elephant. (66)

ਕੁਨਦ ਤੀਰੋ ਬਾਰਾਂ ਚੁ ਬਾਰਾਂਨ ਮੇਗ॥
ਬਰਖਸ਼ ਅੰਦਰਾਂ ਅਬਰ ਚੁੰ ਬਰਕ ਤੇਗ॥੬੭॥

**Kunad teero baraan choo baran meg.
Brakhsh andraan abar choon barq tegh.67.**

That demon then struck (shot) arrows like the shower of rain continuously and his sword shone like the lightening in the clouds. (67)

ਬ ਜੋਸ਼ ਅੰਦਰ ਆਮਦ ਦਹਾਨੇ ਦੁਹਲ॥
ਚੁ ਪੁਰ ਗਸ਼ਤ ਬਾਜ਼ਾਰ ਦਾਏ ਅਜ਼ਲ॥੬੮॥

**Ba josh andar aamad dahaane duhal.
Choo pur gashat bazaar daaye azal.68.**

From both sides the drums were beating loudly (with the drums beating wide open) and the battle field was littered with corpses all over. (The battle field was filled with death-knells and dead bodies were rolling all around). (68)

ਹਰਾਂ ਕਸ ਕਿ ਪਰਰਾ ਸ਼ਵਦ ਤੀਰਿ ਸ਼ਸਤ॥
ਬਸਦ ਪਹਿਲੂਏ ਪੀਲ ਮਰਦਾਂ ਗੁਜ਼ਸ਼ਤ॥੬੯॥

**Haraan kas keh parra shawad teere shast.
Basad pehlooe peel mardaan guzasht.69.**

When the arrow shot by the princess Bachhitramati would strike the target, then it would pierce hundreds of the ribs of mighty warriors having as sturdy bodies as an elephant. (69)

ਹੁਮਾਂਕਸ ਬਸੇ ਤੀਰ ਜ਼ਦ ਬਰ ਕਜ਼ਾਂ॥
ਬਿਅਫਤਾਦ ਦੇਵੇ ਚੁ ਚਰਖੇ ਗਿਰਾਂ॥੭੦॥

Humaankas base teer zad bar kazaan.
Byaftaad deve choo charkhe giraan.70.

Thus the princess shot many arrows at that demon, as a result of which, the demon fell down on the ground like a huge mansion. (70)

ਦਿਗਰ ਦੇਵ ਬਰਗਸ਼ਤ ਬਿਯਾਮਦ ਬਜੰਗ॥
ਚੁ ਸ਼ੇਰੇ ਅਜ਼ੀਮੋ ਹਮ ਚੁ ਬਰਾਂ ਪਿਲੰਗ॥੭੧॥

Digar dev bargasht byamad bjang.
Choo shere azeemo ham choo braan pilang.71.

Then another demon resembling a huge vulture came to the battle field, who was mighty like a tiger and as swift as a leopard. (71)

ਚੁਨਾਂ ਜ਼ਖਮ ਗੋਪਾਲ ਅੰਦਾਖਤ ਸਖਤ॥
ਬਿਅਫਤਾਦ ਦਾਨੋ ਚੁ ਬੇਖ ਅਜ਼ ਦਰਖਤ॥੭੨॥

Chunan zakham gopal andakhat sakht.
Beaftaad daano choo bekh az drakht.72.

The princess struck the demon with a mace in such a manner that he got wounded badly and fell down on the ground like an uprooted tree. (72)

ਦਿਗਰ ਕਸ ਨਿਯਾਮਦ ਅਜੋ ਆਰਜੋ॥
ਕਿ ਆਯਦ ਬਜੰਗੇ ਚੁਨੀਂ ਮਾਹਰੋ॥੭੩॥

Digar kas nyamad aze aarzo.
Keh aayad bjange chunee maahro.73.

Then no other warrior dared to face the princess, who was beautiful like the moon and had come to the battle field for fighting against anyone. (73)

ਸ਼ਹੇ ਚੀਨ ਸਰ ਤਾਜ ਰੰਗੀ ਨਿਹਾਦ॥
ਬਲਾਏ ਗੁਬਾਰਸ਼ ਦਹਨ ਬਰ ਕੁਸ਼ਾਦ॥੭੪॥

Shahe cheen sar taaj rangi nihaad.
Balai gubarash dahan bar kushaad.74.

The king of China removed the crown from his head, while the black evil-spirit opened its mouth, meaning the sun then went down (was set) and the dark night had befallen. (74)

ਸ਼ਬ ਆਮਦ ਯਕੇ ਫੌਜ ਰਾ ਸਾਜ਼ ਕਰਦ॥
ਜ਼ਿ ਦੀਗਰ ਵਦਹ ਬਾਜ਼ੀ ਆਗਾਜ਼ ਕਰਦ॥੭੫॥

Shab aamad yake fauj ra saaz kard.
Ze deegar wadeh bazi aagaz kard.75.

The night had befallen alongwith an (army) galaxy of stars, and the night started the game of another type. (75)

ਕਿ ਅਫਸੋਸ ਅਫਸੋਸ ਹੈ ਹਾਤ ਹਾਤ॥
ਅਜ਼ੀਂ ਉਮਰ ਵਜ਼ੀਂ ਜ਼ਿੰਦਗੀ ਜ਼ੀ ਹਯਾਤ॥੭੬॥

Keh afsose afsose hai haat haat.
Azin umar wazin zindgi zi hyat.76.

The princes came back to their camps (abodes) and were heaving deep sighs saying, "Alas ! It is rather shameful for us that we could not conquer (subdue) this princess even."

(76)

ਬ ਰੋਜ਼ੇ ਦਿਗਰ ਰੌਸ਼ਨੀਯਤ ਫਿਕਰ॥
ਬਰ ਔਰੰਗ ਦਰਾਮਦ ਚੁ ਸ਼ਾਹੇ ਦਿਗਰ॥੭੭॥

Ba roze digar roshaniat fikar.
Bar Aurang dramad choo shahe digar.77.

The next day the sun shone forth like a king seated on his throne.

(77)

ਸਿਯਹਿ ਸੂਦੋ ਬਰਖਾਸਤ ਅਜ਼ ਜੋਸ਼ ਜੰਗ॥
ਰਵਾਂ ਸ਼ੁਦ ਬ ਹਰ ਗੋਸ਼ਹ ਤੀਰੋ ਤੁਫੰਗ॥੭੮॥

Syahe soodo barkhaast az zosh jang.
Rawan shud ba har goshah teero tufang.78.

The armies of both sides got ready with great vigour and started pouring in the battle field from all corners (alongwith) armed with arrows and guns.

(78)

ਰਵਾਂਰਵ ਸ਼ੁਦਹ ਕੈਬਰੇ ਕੀਨਹ ਕੋਸ਼॥
ਕਿ ਬਾਜ਼ੂਏ ਮਰਦਾਂ ਬਰਾਵੁਰਦ ਜੋਸ਼॥੭੯॥

**Rawanraw shudah kabre keenh kosh.
Keh baazooe mardaan brawoord josh.79.**

The arrows, with great striking power, were being shot immediately, which brought great vigour in the arms of the warriors (which raised their fury). (79)

ਚੁ ਲਸ਼ਕਰ ਤਮਾਮੀ ਦਰਾਮਦ ਬ ਕਾਮ॥
ਯਕੇ ਮਾਂਦ ਓਰਾਸਤ ਸੁਭਟ ਸਿੰਘ ਨਾਮ॥੮੦॥

**Choo lashkar tamaami dramad ba kaam.
Yake maand ooraast Subhat Singh naam.80.**

When the whole army was killed (all the troops) in the battle, then only one warrior named Subhat Singh was left alive in the battle field. (80)

ਬਿਗੋਯਦ ਕਿ ਏ ਸ਼ਾਹ ਰੁਸਤਮ ਜ਼ਮਾਂ॥
ਤੁ ਮਾ ਰਾ ਬਿਕੁਨ ਯਾ ਬਿਗੀਰੀ ਕਮਾਂ॥੮੧॥

**Bagoed ke ye shah Rustam zaman.
Too maa ra bikun ya bagiri kuman.81.**

The princess then addressed Subhat Singh saying, "O Greatest warrior of the world ! Either you marry me or get ready to fight with me by taking up your bow." (81)

ਬ ਗਜ਼ਬ ਅੰਦਰ ਆਮਦ ਚੁ ਸ਼ੇਰੇ ਜ਼ਿਆਂ॥
ਨੰ ਪੁਸ਼ਤੇ ਦਿਹਮ ਬਾਨੁਏ ਹਮ ਚੁਨਾਂ॥੮੨॥

Ba gazab ander aamad choo shere zayan.
Na pushte deham banuye ham chuna.82.

Subhat Singh got infuriated like a dreadful lion and said,
“O princess ! I will not retreat from this fight (duel) (will not show my back). You could surely fight it out with me.” (82)

ਬ ਪੋਸ਼ੀਦ ਖੁਫ਼ਤਾਨ ਜੋਸ਼ੀਦ ਜੰਗ॥
ਬ ਕੋਸ਼ੀਦ ਚੂੰ ਸ਼ੇਰ ਮਰਦਾਂ ਨਿਹੰਗ॥੮੩॥

Ba posheed khuftaan joshid jang.
Ba kosheed choon sher mardaan nihang.83.

With great vigour Subhat Singh got ready, wearing his coat of mail (protective cover) and tried to attack like a crocodile. (83)

ਬ ਜਾਯਸ਼ ਦਰਾਮਦ ਚੁ ਸ਼ੇਰੇ ਅਜ਼ੀਮ॥
ਬ ਕੈਬਰ ਕਮਾਂ ਕਰਦ ਬਾਰਸ਼ ਕਰੀਮ॥੮੪॥

Ba jayash dramad choo shere azeem.
Ba kabar kaman kard barash kreem.84.

Subhat Singh came forward like a mighty lion in the battle field and started shooting arrows like a continuous stream (shower) by holding his bow. (84)

ਚਪੋ ਰਾਸਤ ਓ ਕਰਦ ਖਮ ਕਰਦ ਰਾਸਤ॥
ਗਰੇਵੇ ਕਮਾਂ ਚਰਖ ਚੀਨੀ ਬਿਖਾਸਤ॥੮੫॥

Chapo raast 'o kard kham kard raast.
Grave kaman charkh cheeni bikhast.85.

Subhat Singh then attacked both on the left and right sides and then followed with direct and indirect attacks, and confronted the princess. He was holding a bow made in China, which was making a cracking noise, rising to the heavens. (85)

ਹਰਾਂ ਕਸ ਕਿ ਨੇਜ਼ਹ ਬਿਅਫਤਾਦ ਮੁਸ਼ਤ॥
ਦੁਤਾ ਗਸ਼ਤ ਮੁਸ਼ਤੇ ਹਮੀਂ ਚਾਰ ਗਸ਼ਤ॥੮੬॥

Haran kas keh neza byaftaad musht.
Duta gasht mushte hameen chaar gasht.86.

Wherever the spear of the princess struck, was reduced and cut into two or four pieces. (86)

ਬਿਯਾਵੇਖਤ ਬਾ ਦੀਗਰੇ ਬਾਜ਼ ਪਰ॥
ਚੁ ਸੁਰਖ ਅਜ਼ਦਹਾ ਬਰ ਹਮੀ ਸ਼ੇਰ ਨਾਰ॥੮੭॥

Byawekht ba deegare baaz par.
Choo surkh aazdaha bar hami sher nar.87.

Both of them got stuck (clung) to each other just as a hawk swoops on to his prey or a red coloured cobra curls around (clings around) a warrior. (87)

ਚੁਨਾ ਬਾਨ ਅਫਤਾਦ ਤੀਰੋ ਤੁਫੰਗ॥
ਜ਼ਿਮੀ ਕੁਸ਼ਤ ਗਾਨਸ਼ ਸ਼ੁਦਹ ਲਾਲਹ ਰੰਗ॥੮੮॥

Chuna baan aftaad teero tufang.
Zimin kusht gaanash shuda lalah rang.88.

There was such a reign of terror with the shooting of arrows and gun shots (from both sides) that the Earth was turned into red with the blood-shed of the corpses. (88)

ਕੁਨਦ ਤੀਰ ਬਾਰਾਨ ਰੋਜ਼ੇ ਤਮਾਮ॥
ਕਸੇ ਰਾ ਨ ਗਸ਼ਤੀਦ ਮਕਸੂਦ ਕਾਮ॥੮੯॥

Kunad teer baaran roze tamaam.
Kase ra na gashteed maqsood kaam.89.

Throughout the day both the warriors were fighting with the shower of arrows but none of them became victorious till the end. (89)

ਅਜ਼ੀ ਜੰਗਜ਼ੋ ਮਾਂਦਗੀ ਮਾਂਦਹ ਗਸ਼ਤ॥
ਬਿਅਫਤਾਦ ਹਰ ਦੋ ਦਰ ਆ ਪਹਿਨ ਦਸਤ॥੯੦॥

Azam jangjo mandgi maandh gasht.
Be aftaad har do dar aa pahan dast.90.

Both the warriors finally got tired with fighting in the battlefield and both of them fell down on the waste land (deserted) battle field. (90)

ਸ਼ਹਿਨਸ਼ਾਹਿ ਰੂਮੀ ਸਿਪਰ ਦਾਦ ਰੋਇ॥
ਦਿਗਰ ਸ਼ਾਹਿ ਪੈਦਾ ਸ਼ੁਦਹ ਨੇਕ ਖੋਇ॥੯੧॥

Shahanshahe roomi syper daad roe.
Digar shahe pada shuda nek khae.91.

The sun had set finally and the moon had shone forth.
(The king of hot temper had covered his face with the shield
and the soft tempered (frigid) king appeared on the scene.) (91)

ਨ ਦਰ ਜੰਗ ਆਸੂਦਹ ਸ਼ੁਦ ਯਕ ਜ਼ਮਾਂ॥
ਬਿਅਫਤਾਦ ਹਰ ਦੋ ਚੁਨੀ ਕੁਸ਼ਤਗਾਂ॥੯੨॥

Na dar jang aasooda shud yak zamaan.
Be aftaad har do chuni kushtagaan.92.

In this battle none of them became a victor over the
other, and both fell down in the field like dead bodies. (92)

ਦਿਗਰ ਰੋਜ਼ ਬਰਖਾਸਤ ਹਰ ਦੋ ਬਜੰਗ॥
ਬਿਆਵੇਖਤ ਬਾ ਯਕ ਦਿਗਰ ਚੂੰ ਨਿਹੰਗ॥੯੩॥

Digar roze barkhast har do bjang.
Byavekhat ba yak digar choon nihang.93.

Next day both the warriors got up and got ready to fight
again and got entangled with each other like the crocodiles.
(93)

ਵਜ਼ਾਂ ਹਰ ਦੋ ਤਨ ਕੂਜ਼ਹਗਾਨੇ ਸ਼ੁਦਹ॥
ਕਜ਼ਾਂ ਸੀਨਹ ਗਾਹੀਨ ਅਰਵਾ ਸ਼ੁਦਹ॥੯੪॥

Wazaan har do tan kuzayaane shuda.
Kuzaan seenah gaahēen arwa shuda.94.

Both the bodies got red coloured in the battle and their breasts were turned red with blood oozing. (Both their bodies became red coloured with bloodshed.) (94)

ਬ ਰਖਸ਼ ਅੰਦਰ ਆਮਦ ਚੁ ਮੁਸ਼ਕੀ ਨਿਹੰਗ॥
ਬਸੇ ਬੰਗਸ਼ੀ ਬੋਜ਼ ਬੰਗੋ ਪਿਲੰਗ॥੯੫॥

Ba raksh ander aamad choo mushki nihang.
Base bangshi bez bango pilang.95.

In the battle field there were seen black (dark) warriors dancing around and the fast steeds (horses) of Prangash land were jumping around like leopards. (95)

ਕਿ ਅਬਲਕ ਸਿਯਾਹ ਅਬਲਕੋ ਬੋਜ਼ ਬੋਰ॥
ਬ ਰਖਸ਼ ਅੰਦਰ ਆਮਦ ਚੁ ਤਾਊਸ ਮੋਰ॥੯੬॥

Ke ablak syah ablko boze bore.
Ba rakhsh andar aamad choo taoose more.96.

Multi-coloured (spotted), dark, with patches and painted in different colours, the horses were trotting and jumping like the peacocks. (Many coloured horses were seen jumping around the battle field.) (96)

ਜ਼ਿਰਹ ਪਾਰਹ ਸ਼ੁਦ ਖੋਦ ਵ ਖੁਫਤਾ ਬਜੰਗ॥
ਜ਼ਿ ਬਕਤਰ ਜ਼ਿ ਬਰਗਸਤਵਾਂ ਬਾ ਖੁਦੰਗ॥੯੭॥

**Zirah paara shud khode wa khufta bjang.
Ze baktar ze barkhaastwaan ba khudang.97.**

With the striking of arrows in the battle, the coats of iron (protective covering) including helmets and the protective coats of horses were broken into pieces and scattered around. (97)

ਕੁਨਾਂ ਤੀਰ ਬਾਰਾਂ ਸ਼ਵਦ ਕਾਰਜ਼ਾਰ॥
ਜ਼ਿ ਬਕਤਰ ਜ਼ਿ ਜ਼ਿਰਹਾ ਬਰਾਰਦ ਸ਼ਰਾਰ॥੯੮॥

**Kuna teer baaran shawad kaarzar.
Ze baktar ze zirha brarad sharaar.98.**

With the shower of arrows in the battle, there were sparkles of fire seen coming out of the protective covering (coats of mail). (98)

ਬ ਰਖਸ਼ ਅੰਦਰ ਆਮਦ ਚੁ ਸ਼ੇਰੇ ਨਿਹੰਗ॥
ਜ਼ਿਮੀ ਗਸ਼ਤਸ਼ੁਦ ਹਮ ਚੁ ਪੁਸ਼ਤੇ ਪਿਲੰਗ॥੯੯॥

**Ba rakhsh andar aamad choo shere nihang.
Zimin gasht shud ham choo pushte pilang.99.**

(In the battle) the horses of the brave warriors resembling lions started jumping (trotting) around, so that their hooves made the Earth multi-coloured like the leopard's back. (99)

ਚੁਨਾ ਜ਼ਿਆਦਹ ਸ਼ੁਦ ਆਤਸ਼ੇ ਤੀਰ ਬਾਰ॥
ਕਿ ਅਕਲ ਅਜ਼ ਮਗਜ਼ ਰਫਤ ਹੋਸ਼ ਅਜ਼ ਦਿਮਾਰ॥੧੦੦॥

Chunaan zayada shud aatshe teer baar.
Ke akal az magz raft hosh az dimaar.100.

With the stream of arrows flying around, the heat (sparks of flames) produced was so strong that the warrior's wits were at an end, and they had no sense or were mentally deranged. (100)

ਚੁਨਾ ਆਵੇਖਤ ਹਰਦੋ ਹੁਮਾ ਜਾਇ ਜੰਗ॥
ਦਿ ਤੇਗ ਅਜ਼ ਮਿਯਾਂ ਗਸ਼ਤ ਤਰਕਸ਼ ਖਤੰਗ॥੧੦੧॥

Chunaan aawekht hardo human jaae jang.
De teg az myan gasht tarkash khatang.101.

Both of them were involved in a battle so fiercely that there were no swords in the scabbards, or arrows in the quivers left with them.

(The swords were broken and arrows finished.) (101)

ਚੁਨਾ ਜੰਗ ਕਰਦੰਦ ਸੁਬਹ ਤਾਬ ਸ਼ਾਮ॥
ਬਿਆਫਤਾਦ ਮੁਰਛਤ ਨ ਖੁਰਦੰਦ ਤਾਮ॥੧੦੨॥

Chunaan jang kardand subha taab shaam.
Byaftaad murchhat na khurdand tuam.102.

Both of them continued fighting till it was evening without having food even. Finally both of them fell down unconscious on the ground. (102)

ਜਿ ਖੁਦ ਮਾਂਦਹ ਸੁਦ ਹਰ ਦੁ ਦਰ ਜਾਇ ਜੰਗ॥
ਚੁ ਸ਼ੇਰੋ ਯਿਆਨੋ ਚੁ ਬਾਜ਼ਾ ਪਿਲੰਗ॥੧੦੩॥

**Ze khud maanda shud har doo dar jaae jang.
Choo shero yaano choo baaza pilang.103.**

Both of them got exhausted by continued fighting as they were engaged in fighting like two tigers, two leopards or two hawks who fought a terrible duel. (103)

ਚੁ ਹਬਸ਼ੀ ਬਰੁਦ ਦੁਜ਼ਦ ਦੀਨਾਰ ਜ਼ਰਦ॥
ਜਹਾਂ ਗਸ਼ਤ ਚੁੰ ਗੁੰਬਜ਼ੇ ਦੁਦ ਗਰਦ॥੧੦੪॥

**Choo habshi brood duzd dinar zard.
Jahan gasht choon gumbze dood gard.104.**

In the meantime the sun was set and the whole world was filled with pitch darkness. (The dark thief of Habsh land stole the golden coin, with the world becoming the pillar of smoke and dust.) (104)

ਸਿਯਮ ਰੋਜ਼ ਚੌਗਾਂ ਬਿਬੁਰਦ ਆਫਤਾਬ॥
ਜਹਾਂ ਗਸ਼ਤ ਚੁੰ ਰੌਸ਼ਨਸ਼ ਮਾਹਿਤਾਬ॥੧੦੫॥

**Syam roze chogaan biburad aaftaab.
jahaan gasht choon roshnaash mahetaab.105.**

Then on the third day, the sun shone forth brightly and the night's darkness had disappeared. (On the third day the sun, with its shining brilliantly on the sky, had taken away the ball of night with its stick and the whole sky was lit like the moonlit night.) (105)

ਬ ਬਰਖਾਸਤ ਹਰਦੋ ਅਜ਼ੀਂ ਜਾਇ ਜੰਗ॥
ਰਵਾਂ ਕਰਦ ਹਰ ਸੁਇ ਤੀਰੋ ਤੁਫੰਗ॥੧੦੬॥

Ba barkhaast hardo azeen jaie jang.
Rawan kard har sooe teero tufang.106.

Then the warriors from both sides got up to move to the battlefield and they started firing gun shots and shooting arrows in all directions. (106)

ਚੁਨਾ ਗਰਮ ਸੁਦ ਆਤਸ਼ੇ ਕਾਰ ਜ਼ਾਰ॥
ਕਿ ਫੀਲੇ ਦੁ ਦਹ ਹਜ਼ਾਰ ਆਮਦ ਬ ਕਾਰ॥੧੦੭॥

Chunaa garam shud aatshe kaar zaar.
Ke feeley do daah hazaar aamad ba kar.107.

When the battle was raging to its height like the fire spreading all over, then twelve thousand elephants got killed with battle field. (107)

ਬ ਕਾਰ ਆਮਦਹ ਅਸਪ ਹਫਤ ਸਦ ਹਜ਼ਾਰ॥
ਹਮਹ ਜ਼ਾਨ ਸ਼ਾਇਸਤਹੇ ਨਾਮਦਾਰ॥੧੦੮॥

Ba kaar aamadah asp haft sad hazaar.
Hamah jawan shaisthe naamdar.108.

In that battle almost seven lakhs of horses and many charming youths, who were well-known all around, got killed. (108)

ਜਿ ਸਿੰਧੀ ਵ ਅਰਬੀ ਵ ਐਰਾਕ ਰਾਇ॥
ਬਕਾਰ ਆਮਦਹ ਅਸਪ ਚੂੰ ਬਾਦ ਪਾਇ॥੧੦੯॥

**Ze Sindhi wa Arbi wa Aarak raae.
Bakar aamadah asp choon baad paae.109.**

Many steeds, galloping with the speed of wind, from Sindh, Arabia and Iraq were killed in the battle field. (109)

ਬਸੇ ਕੁਸ਼ਤਹ ਸਰਹੰਗ ਸ਼ਾਇਸਤਹ ਸ਼ੇਰ॥
ਬੇ ਵਕਤੇ ਤਰੱਦਦ ਬਕਾਰੇ ਦਲੇਰ॥੧੧੦॥

**Base kushtah sarhang shaista sher.
Be wakate traddad bkaare daler.110.**

In the battle many charming and smart warriors brave, like the tigers were killed, who were great experts in the art of warfare. (110)

ਬ ਗੁਰਰੀਦਨ ਆਮਦ ਦੁ ਅਬਰੇ ਸਿਆਹ॥
ਨਮੇ ਖੂਨ ਮਾਂਗੀ ਲਕੋ ਤੇਗ ਮਾਹ॥੧੧੧॥

**Ba gurridan aamad do abre siah.
Name khoon maanhee lako tegh maah.111.**

(It seemed two dark clouds emerged with gurgling sounds, whose blood drops fell on the netherlands while the flashes of the sword appeared on the moonlit sky.)

The blood stains of two fighting warriors reached the under world while the flashes of the swords were seen in the sky. (The news of this battle had reached the netherlands and the heavens). (111)

ਬਜੰਗ ਅੰਦਰੂੰ ਗਉਗਹੇ ਗਾਜੀਯਾਂ॥
ਜ਼ਿਮੀ ਤੰਗ ਸ਼ੁਦ ਅਜ ਸੁਮੇ ਤਾਜੀਯਾਂ॥੧੧੨॥

Bajang andhroon gaughe gazian.
Zameen tang shud az sume taziaan.112.

The din from the fighting warriors rose to the sky while the Earth trembled with the movement of horse's hooves.

(The Earth was shaken up with the racing horses all over.) (112)

ਸੁਮੇ ਬਾਦ ਪਾਯਾਨ ਫੌਲਾਦ ਨਾਲ॥
ਜ਼ਿਮੀ ਗਸ਼ਤ ਪੁਸ਼ਤੇ ਪਿਲੰਗੀ ਮਿਸਾਲ॥੧੧੩॥

Sume baad payan folaad naal.
Zameen gasht pushte pilangi misaal.113.

The movement of the fast steeds and their iron clad hooves made the Earth multi-coloured like the leopard's body. (113)

ਚਰਾਗੇ ਜਹਾਨੇ ਖੁਮੇ ਬਾਦਹ ਖੁਰਦ॥
ਸਰੇ ਤਾਜ ਦੀਗਰ ਬਿਰਾਦਰ ਸਪੁਰਦ॥੧੧੪॥

Charaaghe jahaane khume baadah khurd.
Sarey taaj digar biradar spurd.114.

Then the sun was set and the moon had shone forth.

(The lamp of the world got drunk with the tumbler of wine and removing his crown handed it over to his brother.)

(114)

ਬਰੋਜੇ ਚਹਾਰਮ ਤਪੀਦ ਆਫਤਾਬ॥
ਬ ਜਿਲਵਹ ਦਰ ਆਵੇਖਤ ਜ਼ਰਰੀਂ ਤਨਾਬ॥੧੧੫॥

Broze chahaaram tapeed aaftaab.
Ba jilwah dar aawekht zarreen tanaab.115.

On the fourth day, the sun warmed up and its golden rays were falling with great splendour on to the Earth. (115)

ਦਿਗਰ ਰਵਸ਼ ਮਰਦਾਨ ਬਸਤੰਦ ਕਮਰ॥
ਯਮਾਨੀ ਕਮਰ ਦਾਸਤ ਬਰੋ ਸਿਪਰ॥੧੧੬॥

Digar rawash mardaan bastand kamar.
Yamani kamar daast barro syper.116.

The warriors armed themselves in a different design and got ready with bows of Yaman land while holding their shields against their faces. (116)

ਚੁ ਹੋਸ਼ ਅੰਦਰ ਆਮਦ ਬ ਜੋਸ਼ੀਦ ਜੰਗ॥
ਬ ਰੋਸ਼ ਅੰਦਰ ਆਮਦ ਚੁ ਕੋਸ਼ਸ਼ ਪਿਲੰਗ॥੧੧੭॥

Choo hosh andar aamad ba josheed jang.
Ba rose andar aamad choo koshish pilang.117.

When the warriors regained their consciousness, they became greatly infuriated with rage to engage themselves in the battle again. They started fighting with the agility of a leopard and getting furious with rage. (117)

ਚੁਅਮ ਰੋਜ਼ ਕੁਸ਼ਤੰਦ ਦਹਿ ਹਜ਼ਾਰ ਫੀਲ॥
ਦੁ ਦਹਿ ਹਜ਼ਾਰ ਅਸਪੋ ਚੁ ਦਰਯਾਇ ਨੀਲ॥੧੧੮॥

Chuam rose kushtand deh hazaar feel.
Do deh hazaar aspo choo daryae neel.118.

On the fourth day's battle ten thousand elephants and twelve thousand horses moving with the speed of Nile river got killed. (118)

ਬਕਾਰ ਆਮਦਹ ਪਿਯਾਦਹ ਸਿ ਸਦ ਹਜ਼ਾਰ॥
ਜਵਾਂ ਮਰਦ ਸ਼ੇਰਾਨ ਅਜ਼ਮੂਦਹ ਕਾਰ॥੧੧੯॥

Bakaar aamadah pyadah seh sad hazaar.
Jāwan mard sheraan azmoodeh kaar.119.

On that day, ten lakh infantry troops were killed, who were youthful and agile like the tigers and were great warriors having fought and with proven prowess in earlier battles. (119)

ਕੁਨਦ ਜ਼ਰਹੇ ਰਥ ਚਹਾਰੋ ਹਜ਼ਾਰ॥
ਬਸ਼ੇਰ ਅਫਕਨੋ ਜੰਗ ਆਮੁਖਤਹ ਕਾਰ॥੧੨੦॥

Kunad zarrhe rath chahaaro hazaar.
Basher afkano jang aamukhtah kaar.120.

Four thousand chariots had been (broken) smashed into pieces during this battle. Many warriors, having the strength of fighting and killing lions and adept in the art of warfare, were also killed. (120)

ਕਿ ਅਜ਼ ਚਾਰ ਤੀਰ ਅਸਪ ਕੁਸ਼ਤਸ਼ ਚਹਾਰ॥
ਦਿਗਰ ਤੀਰ ਕੁਸ਼ਤਸ਼ ਸਰੇ ਬਹਿਲਦਾਰ॥੧੨੧॥

Keh az chaar teer asap kushtash chahaar.
Digar teer kushtash sare bahaldaar.121.

The princess Bachhitarmati then shot four arrows, which killed the four horses of the chariot of Subhat Singh and then with another arrow she killed the charioteer also. (121)

ਸਿਯਮ ਤੀਰ ਜ਼ਦ ਹਰ ਦੋ ਅਥਰੂ ਸ਼ਿਕੰਜ॥
ਕਿ ਮਾਰੇ ਬ ਪੇਚਦ ਜਿ ਸਉਦਾਇ ਗੰਜ॥੧੨੨॥

Syam teer zaad har do athroo shikanj.
Ke maare ba pached ze saudaye ganj.122.

With the third arrow the princess shot an arrow on the forehead of Subhat Singh in between the two eye-brows and with the striking of the arrow, Subhat Singh writhed (throbbed) with pain so much just as a snake gets agitated on being deprived (removed) of a treasure. (122)

ਚਹਾਰਮ ਬਿਜ਼ਦ ਤੀਰ ਖਬਰਸ਼ ਨਿਯਾਫਤ॥
ਕਿ ਭਰਮਸ਼ ਬ ਬਰਖਾਸਤ ਧਰਮਸ਼ ਨ ਤਾਫਤ॥੧੨੩॥

Chahaaram bizad teer khabrash nyafat.
Ke bharmash ba barkhaast dharmash na tafat.123.

The princess then shot the fourth arrow on Subhat Singh, which made him unconscious and he became senseless. He now got over his (doubts) misunderstanding and forgot completely about his resolution (vow). (123)

ਬਿਜ਼ਦ ਚੂੰ ਚੁਅਮ ਕੈਬਰੇ ਨਾਜ਼ਨੀਂ॥
ਬਖੁਰਦੰਦ ਸ਼ਹਿਰਗ ਬਿਅਫਤਦ ਜ਼ਿਮੀਂ॥੧੨੪॥

Bizid choon chuam kabre naznin.
Bakhurdand shehrag byaftad zimin.124.

The fourth arrow had hit the wind pipe (of Subhat Singh)
and he fell down on the ground. (124)

ਬਿ ਦਾਨਿਸਤ ਕਿ ਈਂ ਮਰਦ ਪਯਮੁਰਦਹ ਗਸ਼ਤ॥
ਬਿਅਫਤਾਦ ਬੂਮ ਹਮ ਚੁਨੀ ਸ਼ੇਰ ਮਸਤ॥੧੨੫॥

Be danist ke een mard paymurda gasht.
Byaftaad boom ham chuneen sher mast.125.

The princess had realized that the man was half-dead and
had fallen on the ground like a proud (intoxicated) tiger. (125)

ਕਿ ਅਜ ਰਥ ਬਿਯਾਮਦ ਬਰਾਮਦ ਜ਼ਿਮੀਂ॥
ਖਰਾਮੀਦਹ ਸ਼ੁਦ ਪੈ ਕਰੇ ਨਾਜ਼ਨੀਂ॥੧੨੬॥

Ke az rath byamad bramad zamin.
Khramida shud pai kre naznin.126.

On seeing Subhat Singh lying unconscious, the princess
alighted from her chariot and walked towards him like a
delicate doll. (126)

ਬ ਯਕ ਦਸਤ ਬਰਦਾਸ਼ਤ ਯਕ ਪਜਾਲਹ ਆਬ॥
ਬਨਿਜ਼ਦੇ ਸ਼ਹਿ ਆਮਦ ਚੁ ਪਰਰਾ ਉਕਾਬ॥੧੨੭॥

Ba yak dast bardasht yak pyala aab.
Bnizde shahe aamad choo parra uqaab.127.

The princess took a tumbler of water in her hands and like an eagle came near Subhat Singh with great agility. (127)

ਬਿਗੋਯਦ ਕਿ ਏ ਸ਼ਹਿ ਆਜ਼ਾਦ ਮਰਦ॥
ਚਿਰਾ ਖੁਫਤਹ ਹਸਤੀ ਤੁ ਦਰ ਖਨਿ ਗਰਦ॥੧੨੮॥

Bigoyad ke ye shahe aazad mard.
Chira khuftah hasti too dar khane gard.128.

The princess, coming near Subhat Singh, said, "O wonderful warrior king ! Why are you lying asleep in this dust of bloodshed ?" (128)

ਹੁਮਾਂ ਜਾਨ ਜਾਨੀ ਤੁਅਮ ਨੌ ਜਵਾਂ॥
ਬਦੀਦਨ ਤੁਰਾ ਆਮਦਮ ਈਂ ਜ਼ਮਾਂ॥੧੨੯॥

Human jaan jaani tuam nau jawan.
Badeedan tura aamdham een zaman.129.

"O dearest young prince, worthy and dearer than my own life even. At this juncture I have specially come to have a glance at you only." (129)

ਬਿਗੋਯਦ ਕਿ ਏ ਬਾਨੂਏ ਨੇਕ ਬਖਤ॥
ਚਿਰਾ ਤੋ ਬਯਾਮਦ ਦਰੀਂ ਜਾਇ ਸਖਤ॥੧੩੦॥

Bigoyad keh ye banue nek bakhat.
Chira to byaamad dreen jaie sakhat.130.

On hearing these words of the princess, Subhat Singh said, "O lady of great fortune ! Why have you come to this dreadful place ?" (130)

ਅਗਰ ਮੁਰਦਹ ਬਾਸ਼ੀ ਦਿਯਾਰੇਮ ਲਾਸ॥
ਵਗਰ ਜ਼ਿੰਦਹ ਹਸਤੀ ਯਜ਼ਦਾਂ ਸੁਪਾਸ॥੧੩੧॥

Agar murdah baashi dyarem laas.
Wagar zindah hasti yazdaan supaas.131.

The princess then remarked, "I had come here for the sole purpose of taking away your corpse in case you had died, and in case you were still alive, I should thank the Lord-supreme (for this benevolence)." (131)

ਅਜ਼ਾਂ ਗੁਫਤਨੀਹਾਂ ਖੁਸ਼ ਆਮਦ ਸੁਖਨ॥
ਬਿਗੋਯਦ ਕਿ ਏ ਨਾਜ਼ਨੀਂ ਸੀਮ ਤਨ॥੧੩੨॥

Azaan guftaneehan khush aamad sukhan.
Bigoyad keh ye naazneen seem tan.132.

The words of the princess appealed to Subhat Singh so much and he said, "O silver-white coloured (shining) lady, (O lady with a silver-lining !) with a delicate frame (like a lotus) !" (132)

ਹਰਾਂਕਸ ਕਿ ਖਾਹੀ ਬਿਗੋ ਮਨ ਦਿਹਮ॥
ਕਿ ਏ ਸ਼ੇਰ ਦਿਲ ਮਨ ਗੁਲਾਮੇ ਤੁਅਮ॥੧੩੩॥

Haraankas keh khahi bigo man deham.
Keh ye sherdil man gulaame tuam.133.

“O lion-hearted (gracious) lady ! I have become your bondman (you have enslaved me), so tell me now what you had desired of me, so that I could bestow on you the same gift.” (benediction) (133)

ਖੁਦਾਵੰਦ ਬਾਸੀ ਤੁ ਏ ਕਾਰ ਸਖਤ॥
ਕਿ ਮਾਰਾ ਬ ਯਕ ਕਾਰ ਕੁਨ ਨੇਕ ਬਖਤ॥੧੩੪॥

Khudawand baasi tu ye kaar sakhat.
Keh mara bayak kaar kun nek bakhat.134.

The princess then said, “O warrior, worthy of fighting and accomplishing an onerous task ! Make me your spouse (wife) and bless me with all the good fortune thus.” (134)

ਬਿਜ਼ਦ ਪੁਸ਼ਤ ਪਾਓ ਕੁਸ਼ਾਦਸ਼ ਬ ਚਸ਼ਮ॥
ਹਮਹ ਰਵਸ਼ ਸ਼ਾਹਾਨ ਪੇਸ਼ੀਨ ਰਸ਼ਮ॥੧੩੫॥

Bizad pusht pao kushaadaash ba chashm.
Hamaah rawash shahaan pesheen rashm.135.

Subhat Singh then opened his eyes and (struck) splashed his feet on the ground in repentance. Then he performed the tradition (practice) of the kings of olden times. (135)

ਬਿਆਫਤਾਦ ਬਰ ਰਥ ਬਿਆਵੁਰਦ ਜਾਂ॥
ਬਿਜ਼ਦ ਨਓਬਤਸ਼ ਸ਼ਾਹਿ ਸ਼ਾਹੇ ਜ਼ਮਾਂ॥੧੩੬॥

Byaftaad bar rath byawoord jaan.
Bzid naubtash shaahe shaahe zamaan.136.

The princess then took Subhat Singh on her chariot and brought him to her palace. Her father, the king of the land, then acclaimed his delight by beat of drums.

(The king expressed his pleasure by beating of drums.)
(136)

ਬਹੋਸ਼ ਅੰਦਰ ਆਮਦ ਦੋ ਚਸ਼ਮਸ਼ ਕੁਸ਼ਾਦ॥
ਬਿਗੋਯਦ ਕਿਰਾ ਜਾਇ ਮਾਰਾ ਨਿਹਾਦ॥੧੩੭॥

Bhosh andar aamad do chashmash kushaad.
Bigoyad kira jaae mara nehaad.137.

With the hearing of the noise of music Subhat Singh regained his full consciousness (senses). He opened eyes and asked "in whose house he had been brought and made to rest".
(137)

ਬਿਗੋਯਦ ਤੁਰਾ ਜਫਰ ਜੰਗ ਯਾਫਤਮ॥
ਬ ਕਾਰੇ ਸ਼ੁਮਾ ਕਤ ਖੁਦਾ ਯਾਫਤਮ॥੧੩੮॥

Bigoyad tura zafar jang yaftam.
Bkaare shuma kat khuda yaftam.138.

The princess then remarked that she had been victorious in the battle and attained him as her prize for victory. It was through the battle alone that she had attained him as her spouse.
(138)

ਪਸ਼ੇਮਾਂ ਸ਼ਵਦ ਸੁਖਨ ਗੁਫਤਨ ਫਜ਼ੂਲ॥
 ਹਰਾਂਕਸ ਚੁ ਗੋਈ ਕਿ ਬਰ ਮਨ ਕਬੂਲ॥੧੩੯॥

Pashemaan shawad sukhan guftan fazool.
 Haraankas choo goii keh bar man qabool.139.

Subhat Singh then felt ashamed and greatly perturbed at his spoken words. He then said, "O Princess ! Whatever you (would) say, would be acceptable to me". (139)

ਬਿਦਿਹ ਸਾਕੀਯਾ ਜਾਮਿ ਫੇਰੋਜ਼ਹ ਫਾਮ॥
 ਕਿ ਮਾਰਾ ਬਕਾਰ ਅਸਤ ਰੋਜ਼ੇ ਤਮਾਮ॥੧੪੦॥

Bdeh saqia zaame feroza faam.
 Ke ma ra bkaar ast roze tamam.140.

(Through this parable the Guru has tried to explain to Aurangzeb that the princess had won over Subhat Singh through war, even though he had refused her offer and she kept her word.

"O Aurangzeb ! You have neither fulfilled your word like the princess, nor felt repentant at going back on your oath, and still you call yourself god-fearing and honest king.")

(Now the Guru has appealed to the Lord-sublime for bestowing him the blessing of His True Name.)

"O Lord ! May you bestow on me the bowl of True Name, which I need at all times." (140)

ਤੂ ਮਾਰਾ ਬਿਦਿਹ ਤਾ ਸ਼ਵਮ ਤਾਜ਼ਹ ਦਿਲ॥
 ਕਿ ਗੋਹਰ ਬਿਆਰੇਮ ਆਲੂਦਹ ਗਿਲ॥੧੪੧॥

Too mara bedeh ta shawam taza dil.
 Keh gohar beaarem aalooda gill.141.

O True Lord ! May you bless me with your True Name, so that my heart gets satiated (delighted), so that I could take out (realize) the pearl of my soul from the filthy (impure) body contaminated with vicious thoughts. (141)

Here the fourth parable is completed.

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ॥
 ਤੁਈ ਰਹਿਨੁਮਾਓ ਤੁਈ ਦਿਲ ਕੁਸ਼ਾਇ॥
 ਤੁਈ ਦਸਤਗੀਰ ਅੰਦਰ ਹਰ ਦੋ ਸਰਾਇ॥੧॥

Tuii rehnumao tuii dil kushae.
 Tuii dastgir andar har do sarae.1.

“With the Grace of the One Lord Sublime and victory to the Lord Almighty.”

O Lord ! You are the only true guide of all, showing us the right path and you alone are capable of breaking the chains of our worldly bondage. You are the only support in this world and the world hereafter. (1)

ਤੁਈ ਰਾਜ਼ ਰੋਜ਼ੀ ਦਿਹੋ ਦਸਤਗੀਰ॥
 ਕਰੀਮੇ ਖਤਾ ਬਖਸ਼ ਦਾਨਿਸ਼ ਪਜ਼ੀਰ॥੨॥

Tuii raaz rozi deho dastgir.
 Kareeme khata bakhsh daanish pazeer.2.

O Lord-sublime ! You are our sustainer, who provides us the means of livelihood and sustenance and the only manistay during our hardships and applications. You are our benevolent Lord, forgetful of our shortcomings (forgiver of our acts of omissions and commissions) and omni-scient knowing all our secrets. (2)

ਹਿਕਾਯਤ ਸ਼ੁਨੀਦਮ ਯਕੇ ਕਾਜ਼ੀਅਸ਼॥
 ਕਿ ਬਰਤਰ ਨ ਦੀਦਮ ਕਜ਼ੋ ਦੀਗਰਸ਼॥੩॥

Hikaayat shuneedam yake Qazziash.
 Ke bartar na didam kazo digarash.3.

O Aurangzeb ! I have heard the story of a Kazi (Muslim religious leader) who had no equal in his virtues. (3)

ਯਕੇ ਖਾਨਹ ਓ ਬਾਨੂਏ ਨੌ ਜਵਾਂ॥
ਕਿ ਕੁਰਬਾਂ ਸ਼ਵਦ ਹਰ ਕਸੇ ਨਾਜ਼ ਦਾਂ॥੪॥

Yake khana 'o baanue nau jawan.
Ke kurbaan shawad har kase naaz dan.4.

That Kazi had a youthful woman (wife) at home, whose beauty was a source of joy and every onlooker would sacrifice himself on her beauty.

(Every onlooker would be enamoured by her youthful beauty.) (4)

ਕਿ ਸੋਸਨ ਸਰੇ ਰਾ ਫਰੋ ਮੇਜ਼ਦਹ॥
ਗੁਲੇ ਲਾਲਹ ਰਾ ਦਾਗ ਬਰ ਦਿਲ ਸ਼ੁਦਹ॥੫॥

Keh sosan srey ra fro mezdah.
Gule lala ra daag bar dil shudah.5.

On seeing the beauty of that woman, even the jasmine flower would feel belittled before her and the poppy flower would also feel ashamed before it and it would feel worthless (insignificant) in comparison.. (5)

ਕਜ਼ਾਂ ਸੂਰਤੇ ਮਾਹਿ ਰਾ ਬੀਮ ਸ਼ੁਦ॥
ਰਸ਼ਕ ਸ਼ੋਖਤਹ ਅਜ਼ ਮਿਯਾਂ ਸੁੰਬਲ ਸ਼ਵਦ॥੬॥

Kazaan surate mahe ra beem shud.
Rashak shokhtah az meyan sumbal shawad.6.

On perceiving the charm and elegance of that woman, even the moon felt (ashamed) worried and was reduced to half (its size) due to jealousy.

(Even the moon light would feel dimmed (dull) before the woman's charm.) (6)

ਬਕਾਰ ਅਜ਼ ਸੂਏ ਖਾਨਹ ਬੇਰੂੰ ਰਵਦ॥
ਬਦੋਸ਼ੇ ਜੁਲਫ ਸ਼ੋਰ ਸੁੰਬਲ ਸ਼ਵਦ॥੭॥

Bakaar az sooe khaana heroon rawad.
Bdoshe zulf shore sumble shawad.7.

Whenever that woman would move out of her house for some purpose (task), then the flirting creeper of love would pine (be in agony) on perceiving her long swinging tresses from her shoulders. (7)

ਗਰ ਆਬੇ ਬ ਦਰੀਯਾ ਬਸ਼ੋਯਦ ਰੁਖਸ਼॥
ਹਮਹ ਖਾਰ ਮਾਹੀ ਸ਼ਵਦ ਗੁਲ ਰੁਖਸ਼॥੮॥

Gar aabe ba darya bashoed rukhsh.
Hamah khaar mahi shawad gul rukhsh.8.

Whenever she would wash her face in the waters of a river, the thorns of all the fish inside would look like the beautiful flowers. (Her beauty would change the looks of all in contact.) (8)

ਬਖਮ ਓ ਫਿਤਾਦਹ ਹੁਮਾ ਸਾਯਹ ਆਬ॥
ਜ਼ਿ ਮਸਤੀ ਸ਼ੁਦਹ ਨਾਮ ਨਰਗਸ਼ ਸ਼ਰਾਬ॥੯॥

Bakham 'o fitaada human sayah aab.
Ze masti shudah naam nargas sharaab.9.

That woman's (shade) reflection of her face would convert the water inside a pitcher even to an intoxicant, and it would be called wine of narcissus (flower). (9)

ਬਦੀਦਸ਼ ਯਕੇ ਰਾਜਹੇ ਨੌ ਜਵਾਂ॥
ਕਿ ਹੁਸਨਲ ਜਮਾਲ ਅਸਤੁ ਜ਼ਾਹਰ ਜਹਾਂ॥੧੦॥

Badidash yake rajhe nau jawan.
Keh husnal jamaal ast zahar jahaan.10.

That charming beauty (woman) happened to look at a youthful and charming prince, who was known throughout the world for his beauty. (10)

ਬਗੁਫਤਹ ਕਿ ਏ ਰਾਜਹੇ ਨੇਕ ਬਖਤ॥
ਤੁ ਮਾਰਾ ਬਿਦਿਹ ਜਾਇ ਨਜ਼ਦੀਕ ਤਖਤ॥੧੧॥

Baguftah keh ye raajhe nek bakht.
Tu mara bedeh jaae nazdik takhat.11.

That woman said to him, "O prince of charm and fortune! Please allow me to be seated alongwith you on your throne. (Please accept me as your queen.) (11)

ਨਖੁਸਤੀਂ ਸਰੇ ਕਾਜ਼ੀ ਆਵਰ ਤੁਰਾਸਤ॥
ਵਜ਼ਾਂ ਪਸ ਕਿ ਈਂ ਖ਼ਾਨਹ ਮਾ ਅਜ਼ ਤੁਰਾਸਤ॥੧੨॥

Nakhustin sarey Qazi aawar turaast.
Wazaan pas keh een khaanah ma az turaast.12.

The prince then told the woman, "At first you bring the beheaded head of your husband, the Kazi, then this house of mine will belong to you (then I could accept you as my spouse). (12)

ਸੁਨੀਦੇ ਈਂ ਸੁਖਨ ਰਾ ਦਿਲ ਅੰਦਰ ਨਿਹਾਦ॥
ਨ ਰਾਜੇ ਦਿਗਰ ਪੇਸ਼ਿ ਅਉਰਤ ਕੁਸ਼ਾਦ॥੧੩॥

Shunced een sukhan ra dil andar nihaad.
Na raaze digar peshe aurat kushaad.13.

The woman, onhearing the words of the prince, kept this secret to her heart and never divulged it to anyone else. (13)

ਬਵਕਤੇ ਸ਼ੌਹਰ ਰਾ ਚੁ ਖੁਸ਼ ਖੁਫਤਹ ਦੀਦ॥
ਬਿਜ਼ਦ ਤੇਗ ਖੁਦ ਦਸਤ ਸਹ ਓ ਬੁਰੀਦ॥੧੪॥

Bawaqte shohar ra choo khush khufta deed.
Bizad teg khud dast sar 'o bureed.14.

When the woman found her husband asleep in a sound slumber, she cut off his head by taking a sword in her hand and striking him down. (14)

ਬੁਰੀਦਹ ਸਰ ਓਰਾਂ ਰਵਾਂ ਜਾਇ ਗਸ਼ਤ॥
ਦਰਾਂ ਜਾ ਸਬਲ ਸਿੰਘ ਕਿ ਬਿਨਸ਼ਸਤਹ ਅਸਤ॥੧੫॥

Bureedah sar 'oraan rawaan jaae gasht.
Draan ja Sabal Singh keh binshastah ast.15.

That woman, having cut off the head of her spouse, proceeded to the spot where her beloved prince, Raja Sabal Singh was resting. (15)

ਤੁ ਗੁਫਤੀ ਮਰਾ ਹਮ ਚੁਨੀ ਕਰਦਹਅਮ॥
ਬਪੇਸ਼ੇ ਤੁ ਈਂ ਸਰ ਮਨ ਆਵਰਦਹਅਮ॥੧੬॥

**Tu gufti marra ham chuni kardaham.
Bpeshe tu een sar man aawoordham.16.**

On approaching the prince, she said, "O Prince ! I have done exactly what you had advised me to do. I have brought the beheaded head of my husband before you." (I have brought in your presence the head of my spouse, as desired by you).
(16)

ਅਗਰ ਸਰ ਤਬ ਖਾਹੀ ਸਰ ਤੁਮੇ ਦਿਹਮ॥
ਬ ਜਾਨੋ ਦਿਲੇ ਬਰ ਤੋ ਆਸ਼ਿਕ ਸ਼ੁਦਮ॥੧੭॥

**Agar sar tab khahi sar tume deham.
Ba jaano dile bar to aashiq shudam.17.**

"O Prince ! If you so desire, I am prepared to cut off my head even and place it before you, as I have loved you with my body and soul as my beloved. (paramour)."
(17)

ਕਿ ਇਮ ਸ਼ਬ ਕੁਨ ਆਂ ਅਹਦ ਤੋ ਬਸਤਈ॥
ਬ .ਰਾਮਜ਼ਹਿ ਚਸ਼ਮ ਜਾਨ ਮਨ ਕੁਸ਼ਤਈ॥੧੮॥

**Keh im shab kun aan ahad to bastaii.
Ba gamzahe chasham jaan man khushatii.18.**

"O Prince ! You have to fulfil now the promise you had made with me during this night. Your glance of beautiful eyes has almost killed me. (I am completely enamoured by your charming eyes).
(18)

ਚੁ ਦੀਦਸ਼ ਸਰੇ ਰਾਜਹੇ ਨੌ ਜਵਾਂ॥
ਬ ਤਰਸੀਦ ਗੁਫਤਹ ਕਿ ਏ ਬਦ ਨਿਸ਼ਾਂ॥੧੯॥

Choo deedash saray rajhe naujawaan.
Ba tarseed guftah ke ye bad nishaan.19.

“When the young prince saw the cut-off head of the Kazi, he got terrified, and he told the woman, “O contentious woman!” (19)

ਚੁਨਾ ਬਦ ਤੋ ਕਰਦੀ ਖੁਦਾ ਵੰਦ ਖੇਸ਼॥
ਕਿ ਮਾ ਰਾ ਚਿ ਯਾਰੀ ਅਜ਼ੀਂ ਕਾਰ ਬੇਸ਼॥੨੦॥

Chunaa bad to kardi khuda wand khesh.
Ke ma ra cheh yaari azin kaar besh.20.

“When you could have behaved with your husband in such a horrible (cruel) manner, then in what way will you behave and treat me as a friend ?” (What friendship could I expect of you ?)” (20)

ਜ਼ਿ ਤੋ ਦੋਸਤੀ ਮਨ ਬ ਬਾਜ਼ ਆਮਦਮ॥
ਜ਼ਿ ਕਰਦਹ ਤੋ ਮਨ ਦਰ ਨਿਯਾਜ਼ ਆਮਦਮ॥੨੧॥

Ze to dosti man ba baaz aamdām.
Ze kardah to man dar nyaaz aamdām.21.

“(O woman !) I would prefer to restrain myself (divert myself) from your friendship. I would rather seek your benevolence to leave me alone.”

(I am overawed with your conduct and would request you to show this favour of friendship to someone else). (21)

ਚੁਨੀ ਬਦ ਤੋ ਕਰਦੀ ਖੁਦਾਵੰਦ ਕਾਰ॥
ਮਰਾ ਕਰਦਹ ਬਾਸ਼ੀ ਚੁਨੀ ਰੋਜ਼ਗਾਰ॥੨੨॥

Chuni bad to kardi khudavand kaar.
Mara kardah baashi chuni rozgar.22.

If you could have treated your spouse in such a ruthless manner, then I could expect a similar treatment for me even from you. (22)

ਬਿਅੰਦਾਖਤ ਸਰ ਰਾ ਦਰਾਂ ਜਾ ਜ਼ਿ ਦਸਤ॥
ਬਰੇ ਸੀਨਹ ਓ ਸਰ ਬਿਜ਼ਦ ਹਰ ਦੁ ਦਸਤ॥੨੩॥

Biandaakhat sar ra daraan jaa ze dast.
Bre seenah 'o sar bizad har do dast.23.

On hearing these words of the prince, the woman threw down the head from her hands and started beating her breast and face, (started lamenting and crying) with both her hands. (23)

ਮਰਾ ਪੁਸ਼ਤ ਦਾਦੀ ਤੁਰਾ ਹਕ ਦਿਹਦ॥
ਵਜ਼ਾਂ ਰੋਜ਼ ਮਉਲਾਇ ਕਾਜ਼ੀ ਸ਼ਵਦ॥੨੪॥

Mara pushat daadi tura haq dihad.
Wazaan roze maulai Qazi shawad.24.

That woman then told the prince, “You have gone back on your (words) promise (shown your back), so the Allah (Lord Almighty) would also show his back to you, when he would sit on judgement like the Kazi (on doomsday).” (24)

ਬਿਅੰਦਾਖਤ ਸਰ ਖਾਨਹ ਆਮਦ ਬੁ-ਬਾਜ਼॥
ਬਾਅਾਂ ਲਾਸ਼ ਕਾਜ਼ੀ ਬਖੁਸ਼ਪੀਦ ਦਰਾਜ਼॥੨੫॥

Biandaakhat sar khanah aamad bu-baaz.
Baan lash Qazi bkhushpeed daraaz.25.

She threw the head (of Kazi) there only, and came back to her (house) place. She then lied down alongwith the corpse of the Kazi (25)

ਬਿਅੰਦਾਖਤ ਬਰ ਸਰ ਜ਼ਿ ਖੁਦ ਦਸਤ ਖਾਕ॥
ਬਿਗੁਫਤਾ ਕਿ ਖੇਜ਼ੇਦ ਯਾਰਾਨਿ ਪਾਕ॥੨੬॥

Biandaakhat bar sar ze khud dast khaak.
Bigufta ke khezed yaaraane paak.26.

Then she threw dust in her head with her own hands and said, "O true friend of the Kazi, please rise ! (from slumber) ! (26)

ਕਿ ਬਦ ਕਾਰ ਕਰਦ ਈਂ ਕਸੇ ਸ਼ੋਰ ਬਖਤ॥
ਕਿ ਕਾਜ਼ੀ ਬਜਾਂ ਕੁਸ਼ਤ ਯਕ ਜ਼ਖਮ ਸਖਤ॥੨੭॥

Ke badkaar kard een kasey shore bakhat.
Ke Qazi bazan kushat yak zakham sakht.27.

"O folks ! (O People !) Pray see this distardly act of some cursed person who has killed my spouse, the Kazi, with a single (strong) blow !" (27)

ਬਰ ਹਰ ਜਾ ਕਿ ਯਾਬੇਦ ਖੁੰਨਸ਼ ਨਿਸ਼ਾਂ॥
ਹੁਮਾ ਰਾਹ ਗਰਿੰਦ ਹਮਹ ਮਰਦੁਮਾਂ॥੨੮॥

**Bar har ja ke yaabed khoonash nishaan.
Huma raah garind hamah marduman.28.**

The people (gathered there) then followed up the blood stains (marks) on the route leading upto the place. (Where the head was lying) (chasing the blood-stains the people reached the prince's place). (28)

ਬ ਆਂ ਜਾ ਜਹਾਂ ਖਲਕ ਇਸਤਾਦਹ ਕਰਦ॥
ਬਜਾਏ ਕਿ ਸਰ ਕਾਜ਼ੀ ਅਫਤਾਦਹ ਕਰਦ॥੨੯॥

**Ba aan ja jahan khalak istaadah kard.
Bazaie ke sar Qazi aftaadah kard.29.**

That woman then led all the people to the place, where the head of Kazi was lying.

(The woman took the people to the place of the prince.) (29)

ਬਿਦਾਨਿਸ਼ਤ ਹਮਹ ਅਉਰਤੋ ਮਰਦੁਮਾਂ॥
ਕਿ ਈਂ ਰਾ ਬਕੁਸ਼ਤ ਅਸਤ ਰਾਜਹ ਹਮਾਂ॥੩੦॥

**Bidaanisht hanah aurtu marduman.
Ke een ra bkushat ast raajah humaan.30.**

All the men and women (gathered there) (believed) realized that the prince alone had killed the Kazi. (30)

ਗਿਰਫਤੰਦ ਓ ਰਾ ਬੁ ਬਸਤੰਦ ਸਖਤ॥
ਕਿ ਜਾਏ ਜਹਾਂਗੀਰ ਬਿਨਸਤਹ ਤਖਤ॥੩੧॥

Girfatand 'o ra bu bastand sakhat.
Ke jaae Jahangir binshastah takhat.31.

The people then caught hold of the prince and tied him down (arrested him). They then took him to the place, where the king Jahangir was seated on his throne. (31)

ਬਿਗੁਫਤੰਦ ਕਿ ਈਂ ਰਾ ਹਵਾਲਹ ਕੁਨਦ॥
ਬ ਦਿਲ ਹਰ ਚਿ ਦਾਰਦ ਸਜਾਯਸ਼ ਦਿਹਦ॥੩੨॥

Biguftand ke een ra hawalah kunad.
Ba dil har chi daarad sazaayash dihad.32.

The king Jahangir remarked that he would handover this person (accused) to the lady, and she could punish him as she wanted. (32)

ਬਿਫਰਮੂਦ ਜੱਲਾਦ ਰਾ ਸ਼ੋਰ ਬਖਤ॥
ਕਿ ਈਂ ਸਰ ਜੁਦਾ ਕੁਨ ਬ ਯਕ ਜ਼ਖਮਿ ਸਖਤ॥੩੩॥

Bifarmood jallaad ra shore bakhat.
Ke een sar juda kun ba yak zakhme sakhat.33.

The woman then ordered the hangman to cut off the head of this unfortunate person with a single blow of the sword. (33)

ਚੁ ਸ਼ਮਸ਼ੇਰ ਰਾ ਦੀਦ ਆਂ ਨਉਜਵਾਂ॥
ਬ ਲਰਜ਼ਹ ਦਰਾਮਦ ਚੁ ਸਰਵੇ ਗਿਰਾਂ॥੩੪॥

**Choo shamsher ra deed aan naujawan.
Ba larza draamad choo sarvey giraan.34.**

When that young prince saw the sword, then he trembled
like a heavy tree of weeping cyprus. (34)

ਬਗੁਫਤਹ ਕਿ ਮਨ ਕਾਰ ਬਦ ਕਰਦਹਅਮ॥
ਬਕਾਰੇ ਸੁਮਾਂ ਤਉਰ ਖੁਦ ਕਰਦਹਅਮ॥੩੫॥

**Bguftah ke man kaar bad kardaham.
Bkare shuma taur khud kardaham.35**

The prince told the woman, that I have behaved badly
with you, and I have not kept my word and acted according
to my own will. (35)

ਨਮੂਦਹ ਇਸ਼ਾਰਤ ਬਿ ਚਸ਼ਮੇ ਬਿਆਂ॥
ਕਿ ਏ ਬਾਨੂਏ ਸਰਵਰੇ ਬਾਨੂਆਂ॥੩੬॥

**Namoodah ishaarat bi chashme bian.
Ke ye baanue sarwarey baanuaan.36.**

Then with a sign of the eye, he indicated to the woman,
saying "O crown of the woman !" (36)

ਬਹੁਕਮੇ ਸ਼ੁਮਾ ਮਨ ਖਤਾ ਕਰਦਹਅਮ॥
ਕਿ ਕਾਰ ਈਂ ਬ ਬੇਮਸਲਹਤ ਕਰਦਹਅਮ॥੩੭॥

Bhukame shuma man khata kardaham.
Ke kaar een ba bemaslhat kardaham.37.

“I have committed a crime (mistake by going against your (ordains) wish, and had acted without proper consideration and thought.” (37)

ਖਲਾਸਮ ਬਿਦਿਹ ਅਹਿਦੇ ਕਰਦਮ ਕਬੂਲ॥
ਕਿ ਅਹਿਦੇ ਖੁਦਾ ਅਸਤ ਕਸਮੇ ਰਸੂਲ॥੩੮॥

Khalaasam bideh ahide kardam kabool.
Ke ahide khuda ast qasme rasool.38.

“Pray enable me to escape from the clutches of these merciless people, and I accept your proposal. I swear by Allah (God) and Mohammad.” (38)

ਗੁਨਹ ਬਖਸ਼ ਤੋ ਮਨ ਖਤਾ ਕਰਦਹਅਮ॥
ਕਿ ਏ ਜਿਗਰ ਜਾਂ ਮਨ ਗੁਲਾਮੇ ਤੁਅਮ॥੩੯॥

Gunaah bakhsh to man khata kardaham.
Ke ye jigar jaan man gulaame tuam.39.

“I have committed a sin. Please pardon my mistake (oversight). O dearest woman ! I beg to be your slave henceforth.” (39)

ਬ ਗੁਫਤਹ ਗਰ ਈਂ ਰਾਜਹ ਪਾਂ ਸਦ ਕੁਸ਼ਮ॥
ਨ ਕਾਜ਼ੀ ਮਰਾ ਜ਼ਿੰਦਹ ਦਸਤ ਆਮਦਮ॥੪੦॥

**Ba guftah gar een raajah paan sad kusham.
Na qazi mara zindah dast aamdah.40.**

On realizing the sign of the prince, the woman thought to herself. Even if she were to kill (five) hundred such princes, she would not get back her spouse (Kazi) alive again. (40)

ਕਿ ਓ ਕੁਸ਼ਤਹ ਗਸਤਹ ਚਰਾ ਈਂ ਕੁਸ਼ਮ॥
ਕਿ ਖੁਨੇ ਅਜ਼ੀਂ ਬਰ ਸਰੇ ਖੁਦ ਕੁਨਮ॥੪੧॥

**Keh 'o kushtah gastah chara een kusham.
Keh khune azin bar sare khud kunam.41.**

The Kazi had been killed (was dead now). So why should she kill him now ?” Why should I take the burden (sin) of his murder also on my shoulders ? (she thought). (41)

ਚਿ ਖੁਸ਼ਤਰ ਕਿ ਈਂਰਾ ਖਲਾਸੀ ਦਿਹਮ॥
ਵ ਮਨ ਹਜ਼ਰਤੇ ਕਾਬਹ ਅੱਲਹ ਰਵਮ॥੪੨॥

**Chi khushtar ke eenra khalaasi deham.
Va man hazrate kaabah allah rawam.42.**

“The best thing for me would be to set him free and make my move towards the pious house of Allah, Kaaba. (42)

ਬਿਗੁਫਤ ਈਂ ਸੁਖਨ ਰਾਵ ਕਰਦਸ਼ ਖਲਾਸ॥
ਬ ਖਾਨਹ ਖੁਦ ਆਮਦ ਜਮੈ ਕਰਦ ਖਾਸ॥੪੩॥

**Bigufta een sukhan raw kardash khalaas.
Ba khaanah khud aamad jamae kard khaas.43.**

The woman said these words and set the prince free and came back to her house. She then collected all the valuables from the house. (43)

ਬੁ ਬੁਸਤੰਦ ਬਾਰੋ ਤਯਾਰੀ ਕੁਨਦ॥
ਕਿ ਏਜ਼ਦ ਮਰਾ ਕਾਮਗਾਰੀ ਦਿਹਦ॥੪੪॥

**Bu bustand baaro tyari kunad.
Ke ezad mara kaamgaari dehad.44.**

She collected and packed up all the household goods and got ready for the move. But in her heart she planned and prayed that God may fulfil her (heart's) inner desires. (44)

ਦਰੇਗ ਅਜ਼ ਕਬਾਇਲ ਜੁਦਾ ਮੇ ਸ਼ਵਮ॥
ਅਗਰ ਜ਼ਿੰਦਹ ਬਾਸ਼ਮ ਬ ਬਾਜ਼ ਆਮਦਮ॥੪੫॥

**Dregh az kabael juda me shawam.
Agar zindah baasham ba baaz aamdham.45.**

She felt sorry for getting separated from her (tribe) relatives. "But never mind, if I will be alive, I could come back again (to my place)." (45)

ਮਤਾਏ ਨਕਦ ਜਿਨਸ ਰਾ ਬਾਰ ਬਸਤ॥
ਰਵਾਨਹ ਸੂਏ ਕਾਬਹ ਤਅੱਲਹ ਸੁਦ ਅਸਤ॥੪੬॥

Mataae nakad jins ra baar bast.
Rawaanh sooe kaabah Ta Allah shud ast.46.

She packed up all valuables and made packages of money, gold, silver and other goods and started for Allah's house, Kaaba. (46)

ਚੁ ਬੇਰੂੰ ਬਰਾਮਦ ਦੁ ਸੇ ਮੰਜ਼ਲਸ਼॥
ਬਯਾਦ ਆਮਦਹ ਖਾਨਹ ਜਾ ਦੋਸਤਸ਼॥੪੭॥

Choo beroon braamad do se manzilash.
Byad aamdaah khaanah ja dostash.47.

Once she had come out of the town by two or three stages (halts), then she thought of going to the house of her lover. (47)

ਬੁਬਾਜ਼ ਆਮਦਹ ਨੀਮ ਸ਼ਬ ਖਾਨਹ ਆਂ॥
ਚਿ ਨਿਆਮਤ ਅਜ਼ੀਮੋ ਚਿ ਦੌਲਤ ਗਿਰਾਂ॥੪੮॥

Bubaaz aamda neem shab khanah aan.
Chi nyamat azeemo chi daulat giraan.48.

By mid-might she turned back towards the house of that friendly prince, while bringing alongwith her lot of valuables and wealth. (48)

ਬਿਦਾਨਿਸਤ ਆਲਮ ਕੁਜ਼ਾ ਜਾਇ ਗਸ਼ਤ॥
ਚਿ ਦਾਨਦ ਕਿ ਕਸ ਹਾਲ ਬਰ ਸਰ ਗੁਜ਼ਸ਼ਤ॥੪੯॥

Bidanist aalam kuzaan jai gasht.
Che danad keh kas haal bar sar guzasht.49.

The world did not know as to where she had gone. The people never came to know what was her fate and what happened to her (afterwards) in life. (49)

ਬਿਦਿਹ ਸਾਕੀਯਾ ਪਿਯਾਲਹ ਫੇਰੋਜ਼ ਫਾਮ॥
ਕਿ ਮਾਰਾ ਬਕਾਰ ਅਸਤ ਦਰ ਵਕਤ ਤੁਆਮ॥੫੦॥

Badeh saqia pyalah feroze faam.
Ke mara bakaar ast dar waqte tuaam.50.

(Through this parable, the Guru had explained to Aurangzeb his villainous acts, having no faith in Allah (God) or honest living. The subjects were under his bad influence, resulting in general moral turpitude. So he should mend his ways and lead a pious life.)

(Further, the Guru has prayed to the Lord-sublime for his benevolence.)

“O Lord ! May you bestow on me the blessing of your True Name, which I need for my (moral uplift) Salvation!” (50)

ਬ ਮਨ ਦਿਹ ਕਿ ਖੁਸ਼ਤਰ ਦਿਮਾਗੇ ਕੁਨਮ॥
ਕਿ ਰੋਸ਼ਨ ਤਬੈ ਚੂੰ ਤਰਾਗੇ ਕੁਨਮ॥੫੧॥

Ba man deh keh khushtar dimaaghe kunam.
Ke roshan tabae choon taraage kunam.51.

“O Lord ! May I be blessed with your benevolent benediction of the Name, so that my mind be enlightened with the light of True knowledge like a lamp.” (illuminating its surroundings). (51)

Here the fifth parable is completed.

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ॥
 ਖੁਦਾਵੰਦ ਬਖਸ਼ਿੰਦ ਏ ਦਿਲ ਕੁਸ਼ਾਇ॥
 ਰਜਾ ਬਖਸ਼ ਰੋਜੀ ਦਿਹੋ ਰਹਿਨੁਮਾਇ॥੧॥

Khudawand bakhshind ye dil kushaae.
 Raza bakhsh rozi deho rehnumaae.1.

“By the Grace of one Lord-Sublime
 Victory to the Lord Almighty.”

The Lord is ever benevolent, bestowing His benedictions and reveals (secrets of life) He bestows us with the strength to obey his ordains (Lord's Will), is our sustainer and leading us onto the right path during our hardships and afflictions. (1)

ਨ ਫੌਜੋ ਨ ਫਰਸ਼ੋ ਨ ਫਰਰੋ ਨਫੂਰ॥
 ਖੁਦਾਵੰਦ ਬਖਸ਼ਿੰਦਹ ਜ਼ਾਹਿਰ ਜ਼ਹੂਰ॥੨॥

Na faujo na farsho na farro nafoor.
 Khudaband bakhshindah zaahir zahoor.2.

The Lord has no armies; He has no priceless carpets etc.; He possesses no valuables or costly materials, nor has he any attendants. The Lord is always our benefactor and his enlightenment and splendour pervades everywhere. (His light percolates everywhere, being omni-present). (2)

ਹਿਕਾਯਤ ਸ਼ੁਨੀਦਮ ਦੁਖਤਰ ਵਜ਼ੀਰ॥
 ਕਿ ਹੁਸਨਲ ਜਮਾਲ ਅਸਤ ਰੌਸ਼ਨ ਜ਼ਮੀਰ॥੩॥

Hikaayat shuneedam dukhtar wazeer.
 Ke husnal jamaal ast roshan zameer.3.

(O Aurangzeb !) I have heard the aucdote of the daughter of a minister, who was very charming and equally intelligent. (3)

ਵਜ਼ਾਂ ਕੈਸਰੋ ਸ਼ਾਹਿ ਰੂਮੀ ਕੁਲਾਹ॥
ਦਰਖਜ਼ਿੰਦਹ ਸ਼ਮਸ਼ੋ ਚੁ ਰਖਸ਼ਿੰਦਹ ਮਾਹ॥੪॥

Wazaan Kaisro shaahe roomi kulah.
Darkhzindah shamsho choo rakhshindah maah.4.

The king of that damsel was called Kaisaro, who used to wear a Roman hat, and he was radiant (glorious) like the sun and shining elegantly like the moon. (4)

ਯਕੇ ਰੋਸ਼ ਰੋਸ਼ਨ ਬਰਾਮਦ ਸ਼ਿਕਾਰ॥
ਹਮਹ ਯੂਜ਼ ਅਜ਼ ਬਾਜ਼ ਵ ਬਹਰੀ ਹਜ਼ਾਰ॥੫॥

Yake rose roshan braamad shikaar.
Hamah youze az baaz wa bahari hazaar.5.

One day, as the sun rose, the king went out for hunting and he took alongwith him many mountain cats, hawks and falcon-like birds etc. (and come to the forest). (5)

ਬ ਪਹਿਨ ਅੰਦਰ ਆਮਦ ਬ ਨਖਜ਼ੀਰ ਗਾਹ॥
ਬਿਜ਼ਦ ਗੋਰ ਆਹੂ ਬਸੇ ਸ਼ੇਰ ਸ਼ਾਹ॥੬॥

Ba pahan andar aamad ba nakhzir gaah.
Bazid gore aahoo base sher shah.6.

The king came out in the jungle, onto the hunting ground and killed many stags, deer and tigers. (6)

ਦਿਗਰ ਸ਼ਾਹਿ ਮਗਰਬ ਦਰ ਆਮਦ ਦਲੇਰ ॥
ਚੁ ਰਖਸ਼ਿੰਦਹ ਮਾਹੋ ਚੁ ਗੁਰਰਿੰਦਹ ਸ਼ੇਰ ॥੭॥

Digar shahe maghrab dar aamad daler.
Chu rakhshindah maaho choo gurrindah sher.7.

During the same time another king of the western land (area), happened to come there, who was very brave, having his hallow like the moon, and his roar (thunder) was like that of a lion. (7)

ਦੁ ਸ਼ਾਹੇ ਦਰਾਮਦ ਯਕੇ ਜਾਇ ਸਖਤ ॥
ਕਿਰਾ ਤੇਗ ਯਾਰੀ ਦਿਹਦ ਨੇਕ ਬਖਤ ॥੮॥

Do shahe dramad yake jae sakht.
Kira tegh yaari dehad nek bakht.8.

Both the kings happened to reach a dangerous spot facing each other. Now the strength of their sword would support the person, who was most fortunate of the two. (8)

ਕਿਰਾ ਰੋਜ਼ ਇਕਬਾਲ ਯਾਰੀ ਦਿਹਦ ॥
ਕਿ ਯਜ਼ਦਾਂ ਕਿਰਾ ਕਾਮਗਾਰੀ ਦਿਹਦ ॥੯॥

Kira roze iqbal yaari dehad.
Ke yazdaan kira kaamgaari dehad.9.

Now it remains to be seen that on this lucky day who is most fortunate and whom the Lord would bless with victory. (9)

ਬ ਜੁੰਬਸ਼ ਦਰਾਮਦ ਦੁ ਸ਼ਾਹਿ ਦਲੇਰ॥
ਕਿ ਬਰ ਆਹੂ ਏ ਯਕ ਬਰਾਮਦ ਦੁ ਸ਼ੇਰ॥੧੦॥

**Ba zumbash dramad do shahe daler.
Keh bar aahoo ye yak bramad do sher.10.**

Both the kings faced each other, being furious with rage,
just as two tigers swoop on one and the same deer. (10)

ਬ ਗੁਰਰੀਦਨ ਆਮਦ ਦੁ ਅਬਰੇ ਸਿਯਾਹ॥
ਸ਼ਨਾਨੇ ਬਿਯੰਦਾਖਤ ਨੌਜ਼ਹ ਚੁ ਕਾਹ॥੧੧॥

**Ba gurreedan aamad do abre siyaah.
Shanaane bayandaakht nozah choo kaah.11.**

Both of them were roaring just as two dark clouds thunder,
when they happen to strike against each other. They were
striking against each other with their pointed spears like the
pointed straw ends. (11)

ਚੁਨਾ ਤੀਰ ਬਾਰਾਨ ਪੱਰਾ ਸ਼ੁਦਹ॥
ਜ਼ਿਮੀਂ ਆਸਮਾਂ ਪੁਰ ਆਂ ਜ਼ਿਕਰਸ਼ ਸ਼ੁਦਹ॥੧੨॥

**Chuna teer baraan parra shudah.
Zimeen aasmaa pur aan zikarash shudah.12.**

They showered their flying arrows against each other in a
stream (continuously), as if both the Earth and sky were
covered with the vultures spreading all over. (12)



ਚੱਕਾ ਚੱਕ ਬਰਖਾਸਤ ਨੇਕੇ ਸ਼ਿਨਾਂ॥
ਯਕੇ ਰੁਸਤਖੇਜ਼ ਅਜ਼ ਬਰਾਮਦ ਜਹਾਂ॥੧੩॥

Chaka chak barkhaast neke shinaan.
Yake rustkhez az braamad jahan.13.

There were shrieking sounds produced by the edges of their pointed and piercing spears striking each other. It appeared as if the doomsday had lashed the whole world. (13)

ਚੂ ਸੂਰੇ ਸਰਾਫੀਲ ਦਮ ਮੇਜ਼ਦਹ॥
ਕਿ ਰੋਜ਼ੇ ਕਿਆਮਤ ਬਹਮ ਮੇਜ਼ਦਹ॥੧੪॥

Choo soorey srafeel dam mezdah.
Ke rozae qiamat baham mezdah.14.

Both the kings were challenging each other shouting loudly just as the god of death (Israphil god) blows a puff in a (pipe) clarinet, thus producing a certain note. It appeared as if both were facing each other and attacking like the god of death (it was doomsday for both). (14)

ਗੁਰੇਜ਼ਸ਼ ਦਰਾਮਦ ਬ ਅਰਬੀ ਸਿਪਾਹ॥
ਬ ਗ਼ਾਲਬ ਦਰਾਮਦ ਹੁਮਾਂ ਗਰਬ ਸ਼ਾਹ॥੧੫॥

Gurazash draamad ba Arbi sipaah.
Ba ghalib draamad humaan garb shah.15.

There was utter confusion in the army of Arabs and the western king was thus victorious. (15)

ਕਿ ਤਨਹਾ ਬਿਮਾਂਦ ਅਸਤ ਸ਼ਾਹੇ ਅਰਬ॥
ਬ ਵਕਤੇ ਚੁ ਪੇਸ਼ੀਨ ਸ਼ਮਸ ਚੂੰ ਗਰਬ॥੧੬॥

Keh tanha bimaand ast shahe arab.
Ba waqte choo pesheen shamas choon garab.16.

The king of Arabia was left alone (in the field) when the evening approached and the sun had set. (16)

ਚੁ ਤਾਬਸ਼ ਨੁਮਾਨਦ ਸ਼ਵਦ ਦਸਤਗੀਰ॥
ਚੁ ਦੁਸ਼ਦੇ ਸ਼ਵਦ ਵਕਤਿ ਸ਼ਬ ਰਾ ਅਸੀਰ॥੧੭॥

Choo taabash numanad shawad dastgeer.
Choo duzde shawad waqte shab ra aseer.17.

When the Arab king had lost all his strength and pride, he was caught (by the enemy forces) just as a thief gets caught in the night and is put under arrest (is arrested), similarly this king was imprisoned (taken as prisoner). (17)

ਬੁ ਬਸਤੰਦ ਬੁਰਦੰਦ ਸ਼ਹਿ ਨਿਜ਼ਦ ਸ਼ਾਹ॥
ਚੁ ਮਾਹ ਅਫਕਨੋ ਹਮ ਚੁ ਬੁਰਦੰਦ ਮਾਹ॥੧੮॥

Boo bastand burdand shahe nizd shah.
Choo maah Afkno ham choo burdand maah.18.

The Arab king was taken to the western king (of western land) in bondage. That king was caught just as the (ascending mode of moon) demon Rahu covers up the moon. (18)

ਬਖਾਨਹ ਖਬਰ ਆਮਦਹ ਸ਼ਾਹਿ ਬਸਤ॥
ਹਮਹ ਕਾਰ ਦੁਜ਼ਦੀ ਵ ਮਰਦੀ ਗੁਜ਼ਸਤ॥੧੯॥

Bakhanah khabar aamadah shahe bast.
Hamah kaar duzdi wa mardi guzasht.19.

The news of the imprisonment of that king finally reached his people (bhome) but there seemd to be no way out (to get him released). Neither it was possible to get him out of prison secretly nor was it possible to fight it out bravely and get him released. (19)

ਨਿਸ਼ਸਤੰਦ ਬ ਮਜਲਿਸ ਜ਼ਿ ਦਾਨਾਇ ਦਿਲ॥
ਸੁਖਨ ਰਾਂਦ ਪਿਨਹਾਂ ਵਜ਼ਾਂ ਸ਼ਹਿ ਖਿਜ਼ਲ॥੨੦॥

Nishastand ba majlis ze danae dil.
Sukhan raand pinhaan wazaan sheh khizal.20.

Then some wise men assembled together and felt a sense of shame and announced (circulated) the news of the king, (having gone astray) having gone missing somewhere. (20)

ਚੁ ਬਿਸਨੀਦ ਈਂ ਖਬਰ ਦੁਖਤਰ ਵਜ਼ੀਰ॥
ਬ ਬਸਤੰਦ ਸ਼ਮਸ਼ੇਰ ਜੁਸਤੰਦ ਤੀਰ॥੨੧॥

Choo bisneed een khabar dukhtar wazir.
Ba bastand shamsher justand teer.21.

When the minister's daughter heard this news, she took her sword, tied to her waist and managed to collect some arrows. (21)

ਬਪੋਸ਼ੀਦ ਜ਼ਰ ਬਫਤ ਰੂਮੀ ਕਬਾਇ॥
ਬਜ਼ੀਂ ਬਰ ਨਿਸ਼ਸਤੋ ਬਿਆਮਦ ਬਜਾਇ॥੨੨॥

Baposheed zar bafat roomi kabaaie.
Bazin bar nishasto byamad bajaai.22.

Then that girl dressed herself in the Roman style, studded with golden borders and riding the saddle of a horse, she reached the battle field. (22)

ਰਵਾਂ ਸ਼ੁਦ ਸੂਏ ਸ਼ਾਹਿ ਮਗਰਬ ਚੁ ਬਾਦ॥
ਕਮਾਨੇ ਕਿਯਾਨੀ ਬ ਤਰਕਸ਼ ਨਿਹਾਦ॥੨੩॥

Rawan shud sooe shahe magrab choo baad.
Kamaane kiyani ba tarkash nihaad.23.

That damsel then moved towards the western king with great agility (like whirlpool) with the speed of wind. She kept the bow and quiver of arrows, from Kian land, on her shoulders. (23)

ਬਪੇਸ਼ੇ ਸ਼ਹੇ ਮਗਰਬ ਆਮਦ ਦਲੇਰ॥
ਚੁ ਗੁਰਗੀਦਹ ਬਬਰੋ ਚੁ ਦਰਰਿੰਦਹ ਸ਼ੇਰ॥੨੪॥

Bpashe shahe maghrab aamad daler.
Choo gurreedah babro choo darrinda sher.24.

That girl then, going in the presence of the king, saluted him bravely and said, "O King ! You are like a lion, thundering like clouds and could tear apart your enemy into pieces." (24)

ਦੁਆ ਕਰਦ ਕਿ ਏ ਸ਼ਾਹਿ ਆਜ਼ਾਦ ਬਖ਼ਤ॥
ਸਜ਼ਾਵਰਿ ਦੇਹੀਮੁ ਸ਼ਾਯਾਨਿ ਤਖ਼ਤ॥੨੫॥

Dua kard keh ye shahe azad bakhat.
Sazawar deheem shayaane takhat.25.

The brave girl, saluting the king, said, "O fortunate and justice-loving king ! You are a deserving king, worthy of your crown and the throne." (25)

ਮਰਾ ਕਾਹੀਆ ਆਮਦ ਅਜ਼ ਬਹਰ ਕਾਹ॥
ਦੋ ਸਦ ਸਵਾਰੋ ਯਕ ਅਜ਼ ਸ਼ਕਲ ਸ਼ਾਹ॥੨੬॥

Maraa kaahya aamad az bahar kaah.
Do sad swaaro yak az shakal shah.26.

"My (men) grass-cutters had come here to the jungle for cutting grass, being astride them was a person, looking like our king." (26)

ਕਿ ਬਿਹਤਰ ਹੁਮਾਂ ਅਸਤ ਆਂ ਰਾ ਬਿਦਿਹ॥
ਵਗਰ ਨਹ ਖ਼ੁਦਸ਼ ਮੌਤ ਬਰ ਸਰ ਬਿਨਿਹ॥੨੭॥

Keh behtar human ast aan ra bideh.
Wagar nah khudash mot bar sar bineh.27.

It would be better if you could give (send) back all those new (grass-cutters), else you should be prepared to face death (else death will be hovering over your head)." (27)

ਸੁਨੀਦੇ ਜਿ ਮਨ ਸ਼ਾਹਿ ਗਰ ਈਂ ਸੁਖਨ॥
ਹੁਮਾਨਾ ਤੁਰਾ ਬੇਖ ਬਰਕੰਦ ਬੁਨ॥੨੮॥

**Shuneede ze man shahe gar een sukhan.
Humana tura bekh barkand bun.28.**

In case my king learnt about this thing from me, then he would destroy you from your very roots even (cut you from your roots). (28)

ਸੁਨੀਦ ਈਂ ਸੁਖਨ ਸ਼ਾਹਿ ਫੌਲਾਦ ਤਨ॥
ਬ ਲਰਜੀਦ ਬਰ ਖੁਦ ਚੁ ਬਰਗੇ ਸਮਨ॥੨੯॥

**Shuneed een sukhan shahe faulaad tan.
Ba larzeed bar khud choo barge saman.29.**

When the steel-framed king heard these words, then he started trembling like the jasmine leaves. (29)

ਚੁਨਾ ਜੰਗ ਕਰਦੰਦ ਈਂ ਕਾਹੀਆਂ॥
ਨ ਦਾਨਮ ਮਗਰ ਸ਼ਾਹਿ ਬਾਬਦ ਜਵਾਂ॥੩੦॥

**Chuna jang kardand een kaahiaan.
Na danam magari shaahe baashad jawan.30.**

The king thought to himself that if these grass-cutters could give such a fight to us, then their king would be truly very brave. (Then the bravery of their king could not be imagined).” (30)

ਨ ਦਾਨਮ ਕਸੇ ਸ਼ਾਹਿ ਹਸਤਸ਼ ਜਵਾਂ॥
ਕਿ ਮਾਰਾ ਬਿਗੀਰਦ ਜਿ ਮਾਯੰਦਰਾਂ॥੩੧॥

Na danam kase shahe hastash jawan.
Keh mara bgeerad ze mayandran.31.

In case their king was such a great warrior then who knows that he could arrest me from my kingdom even (from my land even). (31)

ਜਿ ਪੇਸ਼ੀਨਹੇ ਸ਼ਹ ਵਜ਼ੀਰਾਂ ਬਿਖਾਂਦ॥
ਸੁਖਨਹਾਇ ਪੋਸ਼ੀਦਹ ਬਾ ਓ ਬਿਰਾਂਦ॥੩੨॥

Ze pasieenhe sheh waziraan bikhaand.
Sukhanhae posheedah ba 'o biraand.32.

The king then called all his ministers, and started having secret talks with them. (32)

ਤੁ ਦੀਦੀ ਚੁਨਾ ਕਾਹੀਯਾ ਜੰਗ ਕਰਦ॥
ਕਿ ਅਜ਼ ਮੁਲਕ ਯਜ਼ਦਾਂ ਬਰਾਵੁਰਦ ਗਰਦ॥੩੩॥

Tu deedi chunaan kahiaan jang kard.
Ke az mulk yazadaan brawoord gard.33.

The king told his ministers, "You must have seen with what bravery, these grass-cutters had fought against us, which had reduced our land into dust (which had destroyed our land completely)." (33)

ਮੁਬਾਦਾ ਕੁਨਦ ਤਖਤ ਬਰ ਮੁਲਕ ਅਖਤ॥
ਦਿਹਮ ਕਾਹੀਯਾ ਰਾ ਅਜ਼ਾਂ ਨੇਕ ਬਖਤ॥੩੪॥

Mubaada kunad takht bar mulk akht.
Deham kaahian ra azaan nek bakht.34.

(He further remarked), "God forbid, if he happened to attack our country, then our land will suffer badly. (Our country will undergo hardships). So my advice to you all is, that we should release all these grass-cutters to the great and fortunate king." (34)

ਹੁਮਾਂ ਸ਼ਾਹਿ ਮਹਿਬੂਸ਼ੀਯਾ ਪੇਸ਼ ਖਾਂਦ॥
ਹਵਾਲਹ ਨਮੂਦਸ਼ ਕਿ ਓ ਰਾ ਨਿਸ਼ਾਂਦ॥੩੫॥

Humaan shahe mahbooshia pesh khaand.
Hawalah namoodash ke 'o ra nishaand.35.

The king sent for all the prisoners, and then handed them over to the person, seated next to him. (35)

ਤੁ ਆਜ਼ਾਦ ਗਸ਼ਤੀ ਅਜ਼ੀਂ ਸਹਿਲ ਚੀਜ਼॥
ਬਿਗੀਰ ਏ ਬਿਰਾਦਰ ਤੁ ਅਜ਼ ਜਾਂ ਅਜ਼ੀਜ਼॥੩੬॥

Tu aazad gashti. azeen sahil cheez.
Bigir ye biraadar too az jaan azeez.36.

"You have become carefree from this hard task without any labour (easily). O Brother ! You take charge of these prisoners. You are in fact, very dear to me, more than my life." (36)

ਜ਼ਨੇ ਪੇਚ ਦਸਤਾਰ ਰਾ ਤਾਬ ਦਾਦ॥
ਦਿਗਰ ਦਸਤ ਬਰ ਮੁਸ਼ਤਿ ਤੇਗਸ਼ ਨਿਹਾਦ॥੩੭॥

Zane pesh dastaar ra taab daad.
Digar dast bar mushte tegash nihaad.37.

Then the minister's daughter, adorned her turban laps with one hand, and the second hand's grip was on her sword only. (37)

ਬਿਜ਼ਦ ਤਾਜ਼ੀਯਾਨਹ ਬ ਹਰ ਚਾਰ ਚਾਰ॥
ਬ ਗੁਫਤਹ ਕਿ ਏ ਬੇਖਬਰ ਬੇਮੁਹਾਰ॥੩੮॥

Bazid tazyana ba har chaar chaar.
Ba gufta keh ye bekhabar bemuhaar.38.

She then struck all the prisoners with four lashes each and said, "O worthless (aimless) and careless workers !" (38)

ਕਿ ਆਮਦ ਦਰੀਂ ਜਾ ਵਜ਼ਾ ਕਾਹ ਨੇਸਤ॥
ਕਿ ਏਜ਼ਦ ਗਵਾਹ ਅਸਤ ਯਜ਼ਦਾ ਯਕੇਸਤ॥੩੯॥

Keh aamad dreen ja waza kaah naste.
Keh azed gawah ast yazdaan yakest.39.

"You had come here for cutting and taking grass, was there no grass in our territory ? The one Lord-sublime is a great witness to that." (39)

ਦਰੋਗੇ ਮਰਾ ਬਰ ਗਫੂਰੇ ਗੁਆਹਸਤ॥
ਬਿਗੋਯਦ ਕਿ ਮਾਰਾ ਪਨਾਹੇ ਖੁਦਾਸਤ॥੪੦॥

Droghe mara bar gafoore guaahast.
Bigoyad keh mara punaahe khudast.40.

Then the girl said, "My falsehood is known only to the Lord Almighty, who is a great forgiver (of us all), as he alone is my manistay." (40)

ਰਿਹਾਈ ਦਿਹੰਦਹ ਖੁਦਾਵੰਦ ਤਖ਼ਤ॥
ਵਿਦਾ ਗਸ਼ਤ ਜੋ ਮੰਜ਼ਲੋ ਜਾਇ ਸਖ਼ਤ॥੪੧॥

Rehaaii dihandah khudawand takht.
Wida gasht jo manzilo jai sakht.41.

She managed to get her king, the master of the throne, released, and took him away from that dangerous spot. (41)

ਬਿਦਿਹ ਸਾਕੀਯਾ ਸਾਗਰੇ ਸਬਜ਼ ਪਾਨ॥
ਕਿ ਸਾਹਿਬ ਸ਼ਊਰ ਅਸਤ ਜ਼ਾਹਰ ਜਹਾਨ॥੪੨॥

Bideh saaqia sagare sabaz paan.
Keh saahib shaoor ast zahar jahaan.42.

The Guru had advised Aurangzeb to seek pardon from the Lord for all his falsehood, (like that girl), if he had the strength of character, and should repent for all his sins.")

(The Guru now beseeches the Lord Almighty for his benevolence).

"O Lord-sublime ! May you bless me with the benediction of your True Name, so as to realize that the Lord Almighty, the master of intelligence (wisdom) was pervading throughout the whole world (being omni-present)." (42)

ਬਿਦਿਹ ਸਾਕੀਯਾ ਜਾਮ ਫੀਰੋਜ਼ਹ ਰੰਗ॥
ਕਿ ਦਰ ਵਕਤਿ ਸ਼ਬ ਚੂੰ ਖੁਸੇ ਰੋਜ਼ ਜੰਗ॥੪੩॥

Badeh saqia jaam feeroza rang.
Keh dar waqate shab choon khuse roz jang.43.

“O True-Guru ! (True Lord) ! May you bestow me with the (tumbler of green colour) love of the Lord-Hari and your benevolent Grace, which would grant me eternal peace both at night and in the midst of the battle field (while fighting the battle of life against oppression). (43)

Here the sixth parable is completed.

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥
 ਖੁਦਾਵੰਦ ਵਖਸ਼ਿੰਦਹਏ ਬੇਸ਼ੁਮਾਰ ॥
 ਕਿ ਜ਼ਾਹਰ ਜ਼ਹੂਰ ਅਸਤ ਸਾਹਿਬ ਦਿਯਾਰ ॥੧॥

Khudawand bakhshindae beshumaar.
 Keh zahar zahoor ast saahib diar.1.

“By the Grace of one Lord-Sublime
 Victory to the Lord Almighty.”

The Lord is infinite in His bestowing various benedictions to us, being the greatest benefactor. He is always manifest with His glory and is the sole master of all the countries (lands) of the world. (1)

ਤਬੀਅਤ ਬਹਾਲਸਤ ਹੁਸਨਲ ਜਮਾਲ ॥
 ਕਿ ਹੁਸਨਲ ਜਮਾਲੋ ਫਜ਼ੀਲਤ ਕਮਾਲ ॥੨॥

Tabeeat bahallast husnul jamaal.
 Keh husnul jamalo fazeelat kamaal.2.

The Lord-sublime has an auspicious and cheerful bearing in His dealings, with a charming personality (appearance). His manifestation is always illuminating as such His greatness is superb and complete in all respects. (2)

ਕਿ ਇਸਫੰਦ ਯਾਰ ਅਜ਼ ਜਹਾਂ ਰਖਤ ਬੁਰਦ ॥
 ਨਸਬ ਨਾਮਹੇ ਖੁਦ ਬ ਰਹਿਮਨ ਸਪੁਰਦ ॥੩॥

Keh isfand yaar az jahaan rakht burd.
 Nasab naamhe khud ba rehman spurd.3.

When the hill chieftain called Isphand yarr, was about to depart from this world (with all his wealth) with his soul (going to die), he handed over his kingdom to his son, Behman. (3)

ਅਜ਼ਾਂ ਦੁਖਤਰੇ ਹਮ ਚੁ ਪਰਰੇ ਹੁਮਾਇ॥
ਕਿ ਹੁਸਨਲ ਜਮਾਲ ਅਸਤ ਦੌਲਤ ਫਿਜ਼ਾਇ॥੪॥

Azaan dukhtre ham choo parrey humaae.
Keh husnul jamaal ast daulat fizaee.4.

That Behman had one daughter, who was most beautiful like the bird phoenix (mythological bird) and was very fortunate so far her destiny was concerned (master of good fortune). (4)

ਚੁ ਬਹਮਨ ਸ਼ਹ ਅਜ਼ ਈਂ ਜਹਾਂ ਬੁਰਦ ਰਖਤ॥
ਬ ਦੁਖਤਰ ਸਪੁਰਦੰਦ ਆਂ ਤਾਜ ਤਖਤ॥੫॥

Choo bahman shah as een jahan burd rakht.
Ba dukhtar spurdand aan taaj takht.5.

When that king Behman was about to depart from this world (to die), he passed on the throne and the crown of his kingdom to her. (5)

ਨਸ਼ਸਤੰਦ ਬਰ ਤਖਤ ਰੂਮੀ ਹੁਮਾਇ॥
ਕਿ ਬੁਸਤਾਂ ਬਹਾਰ ਅਸਤ ਸੂਰਤ ਫਿਜ਼ਾਇ॥੬॥

Nashastand bar takht Roomi humaae.
Keh bustaan bahar ast soorat fizaee.6.

That beautiful damsel like the phoenix bird, occupied the throne of the country of Rome. She was blossoming like the spring flowers (flower bed) and was lending her charm to the beauty of the world. (6)

ਚੁ ਬੁਗਜ਼ਸ਼ਤ ਬਰ ਵੈ ਜਿ ਦਹ ਸਾਲ ਚਾਰ॥
ਕਿ ਪੈਦਾ ਸ਼ੁਦਹ ਸਬਜ਼ਹੇ ਨੌ ਬਹਾਰ॥੭॥

Choo bugzasht bar wai ze daah saal chaar.
Ke paida shudah sabjhe nau bahaar.7.

When that girl had crossed the fourteenth year of her age, then she felt the blooming of a new phase of life (the season of blossom) in her youth and she became adolescent beauty. (7)

ਬਹਾਰੇ ਜਵਾਨੀ ਬਨਉਬਤ ਰਸੀਦ॥
ਚੁ ਬੁਸਤਾਂ ਗੁਲੇ ਸੁਰਖ ਬੇਰੂ ਕਸ਼ੀਦ॥੮॥

Bahaare jawani banubat rasid.
Choo bustaan gule surkh beroon kasheed.8.

When that girl was fully grown up as a youthful woman, she grew up into a most charming beauty like the red flowers in the spring season (Basant season) blooming in the garden: (8)

ਬ ਹੁਸਨ ਆਮਦਸ਼ ਤੂਤੀਏ ਨਉ ਬਹਾਰ॥
ਚੁ ਮਾਹੇ ਕਿ ਬਰ ਖੁਦ ਕੁਨਦ ਨਉ ਬਹਾਰ॥੯॥

Ba husan aamdash tooteeye nau bahaar.
Choo maahe keh bar khud kunad nau bahaar.9.

Her charm was overflowing just as the new delicate leaves spurt in the spring season. Her beauty knew no bounds like the full moon shining with full vigour in the sky. (9)

ਮਿਜ਼ਾਜ਼ਸ ਜ਼ਿ ਤਿਫਲੀ ਬਿਰੁੰ ਦਰ ਰਸ਼ੀਦ॥
ਜਵਾਨੀ ਜ਼ਿ ਆਗਾਜ਼ ਬਰਵੈ ਕਸ਼ੀਦ॥੧੦॥

Mizazash ze tifly biroon dar rashid.
Jawani ze aagaz barwae kashid.10.

Her playful nature of a child and agility was gone, and the disposition of youthful exuberance had dawned on her and the signs of youth were showing in each of her limbs. (10)

ਵਿਦਾ ਸ਼ੁਦ ਅਜ਼ੋ ਹਾਲਿ ਤਿਫਲੀ ਮਿਜ਼ਾਜ਼॥
ਬਹਾਰੇ ਜਵਾਨੀ ਦਰਾਮਦ ਬੁਬਾਜ਼॥੧੧॥

Wida shud azo halle tifly mizaz.
Bahaare jawaani dramad bubaz.11.

Finally all the agility and playful mood (of a child) was no more to be seen and the youthful charm was being exhibited all around. (11)

ਕਿ ਬਿਨਸ਼ਸਤ ਬਰ ਤਖਤਿ ਸ਼ਾਹਨਸ਼ਾਹੀ॥
ਬਕਲਮ ਅੰਦਰ ਆਵੇਖਤ ਕਾਗਾਜ਼ ਮਹੀ॥੧੨॥

Keh binshast bar takhte shahanshahi.
Bqalam andar aawekht kagaz mahi.12.

When that woman took over control of the kingdom of that land, she started writing her proclamations of lordship on the paper, hanging in the darbar (assembling hall). (12)

ਨਜ਼ਰ ਕਰਦ ਬਰ ਬਚਹ ਗੌਹਰ ਨਿਗਾਰ॥
ਕਿ ਬੁਰਦ ਅੰਦਰੂਨ ਸ਼ਬ ਵਕਤੇ ਗੁਬਾਰ॥੧੩॥

**Nazar kard bar bachha gohar nigaar.
Keh burd androon shab waqte gubaar.13.**

She happened to have a glance of the son of a jeweller and she fell in love with him. She took that youth to her palace in the darkness of the night. (13)

ਬਿਆਵੇਖਤ ਬਾ ਓ ਦੁ ਸੇ ਚਾਰ ਮਾਹ॥
ਕਿ ਸ਼ਿਕਮਸ਼ ਫਰੇਮਾਂਦ ਅਜ਼ ਤੁਖਮਿ ਸ਼ਾਹ॥੧੪॥

**Byawakht ba 'o do seh chaar maah.
Keh shikmash framaand az tukhme shah.14.**

That woman was enjoying her life with that young wealthy man for few months (two or four months) and she became pregnant through his sensuous relationship. (14)

ਚੁ ਨਹ ਮਾਹ ਗਸ਼ਤਹ ਬ ਆਂ ਬਿਸਤਨੀ॥
ਬ ਕਸ਼ਿਸ਼ ਦਰਾਮਦ ਰਗੇ ਖੁਸ਼ਤਨੀ॥੧੫॥

**Choo naih mah gastah ba aan bistany.
Ba kashish dramad rage khushtany.15.**

After mine months of pregnancy were over, then she gave birth to a child. (she reached the stage of maternity). (15)

ਤਵੱਲੁਦ ਸ਼ੁਦਸ ਕੋਦਕੇ ਸ਼ੀਰ ਖਾਰ॥
ਕਿ ਖੁਦ ਸ਼ਹਿ ਵ ਸ਼ਾਹ ਅਫਕੁਨੋ ਨਾਮਦਾਰ॥੧੬॥

Tawallud shudas kodake sheer khaar.
Keh khud shah wa shah afkuno naamdar.16.

Then a son was born to her, to suckle milk from her breasts. He grew up into a great prince who became a renowned king among his adversaries. (among other kings.)
(16)

ਕਿ ਜ਼ਾਹਰ ਨ ਕਰਦੰਦ ਸਿਰਰੇ ਜਹਾਂ॥
ਬ ਸੰਦੂਕ ਓਰਾ ਨਿਗਾਹ ਦਾਸ਼ਤ ਅੰ॥੧੭॥

Keh zahar na kardand sirray jahaan.
Ba sandooq 'o ra nigah daasht aan.17.

That woman never divulged the secret of the birth of a son to the world. She kept him in a box under her careful eyes. (She locked him up with great care in a box.) (17)

ਜ਼ਿ ਮੁਸ਼ਕੋ ਫਿਤਰ ਅੰਬਰ ਆਵੇਖਤੰਦ॥
ਬਰੋ ਉਦ ਅਜ਼ ਜ਼ਾਫਰਾਂ ਰੇਖਤੰਦ॥੧੮॥

Ze mushko fittar ambar aawakhtand.
Bro ood az zahfraan rekhtand.18.

She sprinkled musk and perfume on that boy and covered him with a plaster of camphor. By rubbing saffron and scent she sprinkled on him.
(18)

ਬਦਸਤ ਅੰਦਰੂੰ ਦਾਸ਼ਤ ਓ ਰਾ ਅਕੀਕ॥
ਰਵਾਂ ਕਰਦ ਸੰਦੂਕ ਦਰਯਾ ਅਮੀਕ॥੧੯॥

Badast androon daasht 'o ra aqiq.
Rawaan kard sandook darya ameeek.19.

Then she kept a diamond in the hands of the child and then she arranged to wash away (throw) this box into a deep flowing river (allowing it to flow down). (19)

ਰਵਾਂ ਕਰਦ ਓ ਰਾ ਕੁਨਦ ਜਾਮਹ ਚਾਕ॥
ਨਜ਼ਰ ਦਾਸ਼ਤ ਬਰੁ ਸ਼ੁਕਰ ਯਜ਼ਦਾਨ ਪਾਕ॥੨੦॥

Rawan kard 'o ra kunad jama chaak.
Nazar daasht bar shukar yazdaan paak.20.

After washing away the box (throwing) in the river, she felt the anguish of his separation so much that she tore away her clothes into pieces and meditated on her True Lord. (20)

ਨਸ਼ਸਤੰਦ ਬਰ ਰੋਦ ਲਬੇ ਗਾਜ਼ਰਾਂ॥
ਨਜ਼ਰ ਕਰਦ ਸੰਦੂਕ ਦਰੀਯਾ ਰਵਾਂ॥੨੧॥

Nashastand bar rode labey gazraan.
Nazar kard sanduq darya rawaan.21.

On the banks of the river, some washermen were working (sitting) and they saw this box, being washed away down the river. (21)

ਹਮੀਂ ਖਾਸਤ ਕਿ ਓ ਰਾ ਬਦਸਤ ਆਵਰੰਦ॥
ਕਿ ਸੰਦੂਕ ਬਸਤਹ ਸ਼ਿਕਸਤ ਆਵਰੰਦ॥੨੨॥

Hameen khaast keh 'o ra badast aawrand.
Keh sandooq basta shikast aawrand.22.

The washermen then wanted to catch hold of this box and wanted to break open its locks. (22)

ਚੁ ਬਾਜੂ ਬਕੋਸ਼ਸ਼ ਦਰਾਮਦ ਅਜ਼ਾ॥
ਬ ਦਸਤੰ ਬਰਾਮਦ ਮਤਾਏ ਗਿਰਾ॥੨੩॥

Choo bazoo bkoshash draamad azaan.
Ba dastan braamad matae giraan.23.

When they managed to bring out this box from the river with great effort (strength), they got hold of many valuables from the box. (23)

ਸ਼ਿਕਸਤੰਦ ਮੋਹਰਸ਼ ਬਰਾਏ ਮਤਾ॥
ਪਦੀਦ ਆਮਦਹ ਜ਼ਾਂ ਚੁ ਰਖਸ਼ਿੰਦਹ ਮਾਹ॥੨੪॥

Shikastand mohrash braae mata.
Padeed aamda zan choo rakhshinda maah.24.

When the washermen broke open that box and its seal to lay their hands on the valuable materials, they found inside a moon like child, shining with glamour, appearing from the box. (24)

ਵਜ਼ਾਂ ਗਾਜਬਾਂ ਖਾਨਹ ਕੋਦਕ ਚੁ ਨੇਸਤ॥
ਖੁਦਾ ਮਨ ਪਿਸਰ ਦਾਦ ਈਂ ਹਸਬ ਸ਼ੇਸਤ॥੨੫॥

Wazaan gajbaan khaana kodak choo naste.
Khuda man pisar daad een hasb shaste.25.

The washerman had no son of his own. So he said that the Lord had blessed them with a son, and this was a great blessing for them. (25)

ਬਿਯਾਵੁਰਦ ਓਰਾ ਗਿਰਿਫਤ ਆਂ ਅਕੀਕ॥
ਸ਼ੁਕਰ ਕਰਦ ਯਜ਼ਦਾਨ ਆਜ਼ਮ ਅਮੀਕ॥੨੬॥

Byawoord 'o ra grift aan aqeeq.
Shukar kard yazdaan aazam ameek.26.

Then the washerman arranged to take out the box from the water, so he got the son alongwith a diamond. Thus he thanked the Lord-Infinite for His benevolence. (26)

ਕੁਨਦ ਪਰਵਰਿਸ਼ਰਾ ਚੁ ਪਿਸਰੇ ਅਜ਼ੀਮ॥
ਬ ਯਾਦੇ ਖੁਦਾ ਕਿਬਲਹ ਕਾਬਹ ਕਰੀਮ॥੨੭॥

Kunad parwrishrā choo pisray azeem.
Ba yaade khuda qibla kaabha kreem.27.

The washerman then brought up his son with great love and care and meditated upon the Lord Almighty with the memory of Mecca in his heart (thus thanking the Lord). (27)

ਚੁ ਬੁਗਜ਼ਸ਼ਤ ਬਰ ਵੈ ਦੁ ਸੇ ਸਾਲ ਮਾਹ॥
ਕਜ਼ੋ ਦੁਖਤਰੇ ਖਾਨਹ ਆਵੁਰਦ ਸ਼ਾਹ॥੨੮॥

**Choo bugzasht bar way do seh saal maah.
Kazo dukhtre khaana aawoord shah.28.**

When two or three years and few months had elapsed after this incident, then the washerman's daughter brought this boy alongwith her to the king's palace. (28)

ਨਜ਼ਰ ਕਰਦ ਬਰ ਵੈ ਹੁਮਾਏ ਅਜ਼ੀਮ॥
ਬਯਾਦ ਅਮਦਸ਼ ਪਿਸਰ ਗਾਜ਼ਰ ਕਰੀਮ॥੨੯॥

**Nazar kard bar wai Humaae Azeem.
Byaad aamdash pisar gazar Kreem.29.**

What that princess named Homaue Azim (the greatest Phoenix) saw that washerman's son called Karim, she was reminded of her son. (Whom she had locked in a box to be washed away in the river.) (29)

ਬ ਪੁਰਸ਼ੀਦ ਓ ਰਾ ਕਿ ਏ ਨੇਕ ਜ਼ਨ॥
ਕੁਜ਼ਾ ਯਾਫ਼ਤੀ ਪਿਸਰ ਖੁਸ਼ ਖੋਇ ਤਨ॥੩੦॥

**Ba pursheed 'o ra keh ye nek zan.
Kuja yafti pisar khush khoe tan.30.**

She asked the washerman's daughter (by saying), "O good girl ! where from did you get this boy of good nature with girl a beautiful body ?" (30)

ਬਿਦਾਨੇਮ ਖਾਨੇਮ ਸ਼ਨਾਸੇਮ ਮਨ॥
ਯਕੇ ਮਨ ਸ਼ਨਾਸ਼ਮ ਨ ਦੀਗਰ ਸੁਖਨ॥੩੧॥

Bidanem khanem shanasem man.
Yake man shanaasham na deegar sukhan.31.

(The princess) She thought to herself (in her mind), "I know this boy and fully recognize him. It is known to me only, as no one else knows this secret." (31)

ਦਵੀਦੰਦ ਮਰਦਮ ਬੁਖਾਦੰਮ ਕਜ਼ੋ॥
ਕਿ ਅਜ਼ ਖਾਨਹੇ ਗਾਜ਼ਰਾਨਸ਼ ਅਜ਼ੋ॥੩੨॥

Daveedand mardam bukhaadam kazo.
Keh az khanhe gazraansh aze.32.

She sent her attendants to the washerman's house and called him to the palace. (32)

ਬੁਖਾਦੰਦ ਓਰਾ ਬੁਬਸਤੰਦ ਬਖਤ॥
ਬਪੁਰਸ਼ੀਦ ਓਰਾ ਕਿ ਏ ਨੇਕ ਬਖਤ॥੩੩॥

Bukhadand 'o ra bubastand bakht.
Bpursheed 'o ra keh ye nake bakht.33.

After getting the washerman in her palace, she tied him down and treating him harshly said, "O fortunate man ! From where did you get this boy, tell me the truth-fully ?" (33)

ਬਿਗੋਯਮ ਤੁਰਾ ਹਮ ਚੁ ਈਂ ਯਾਫਤਮ॥
ਨੁਮਾਯਮ ਬ ਤੋ ਹਾਲ ਚੂੰ ਸਾਖਤਮ॥੩੪॥

Bigoam tura ham choo een yaftam.
Numayam ba to hall choon saakhtam.34.

The washerman said, "I will tell you exactly from where I had get this boy. I will relate to you the whole story fully." (34)

ਕਿ ਸਾਲੇ ਫਲਾਂ ਮਾਹ ਦਰ ਵਕਤਿ ਸ਼ਾਮ॥
ਕਿ ਈਂ ਕਾਰ ਰਾ ਕਰਦਅਮ ਮਨ ਤਮਾਮ॥੩੫॥

**Keh saale falaan maah dar waqte shaam.
Keh een kaar ra kardam man tamaam.35.**

The washerman then said, "On one evening, during a particular year and month, I had got this boy, (got this job done) I had seen a box, being washed away down the river."
(35)

ਗਿਰਿਫਤੇਮ ਸੰਦੂਕ ਦਰੀਯਾ ਅਮੀਕ॥
ਯਕੇ ਦਸਤ ਜੋ ਯਾਫਤਮ ਈਂ ਅਕੀਕ॥੩੬॥

**Griftem sandooq darya ameeq.
Yake dast zo yaaftam een aqeeq.36.**

"Then I had caught hold of this box from the deep river. (This boy I found in the box) and he was having a diamond in his hand, which I took."
(36)

ਬਦੀਦੰਦ ਗਉਹਰਿ ਗਿਰਫਤੰਦ ਅਜ਼ਾਂ॥
ਸ਼ਨਾਸਦ ਕਿ ਈਂ ਪਿਸਰ ਹਸਤ ਆਂ ਹੁਮਾਂ॥੩੭॥

**Badeedand gaohar griftand azaan.
Shanaasad keh een pisar hast aan humaan.37.**

"The princess got hold of the diamond and after perceiving it, she recognized it and got convinced that the boy was her son only, whom she had thrown in the box, to be washed away down the river."
(37)

ਬਰੋ ਤਾਜ਼ਾ ਸ਼ੁਦ ਸ਼ੀਰ ਪਿਸਤਾਂ ਅਜ਼ੋ॥
ਬਿਜ਼ਦ ਸੀਨਹ ਸ਼ੁਦ ਹਰ ਦੋ ਦਸਤਾਂ ਅਜ਼ੋ॥੩੮॥

**Bro taaza shud sheer pistaan azo.
Bizd seena khud har do dastaan azo.38.**

Due to her love for the boy, her breasts were filled with milk (milk started oozing out of her breast) so she kept her both the hands on her breasts.
(38)

ਸ਼ਨਾਸਦ ਅਜੋ ਹਰ ਦੋ ਲਬ ਬਰ ਕੁਸ਼ਾਦ॥
ਕਿ ਜ਼ਾਹਰ ਨ ਕਰਦਸ਼ ਦਿਲ ਅੰਦਰ ਨਿਹਾਦ॥੩੯॥

Shanasad azo har do lab bar kushaad.
Keh zahar na kardash dil ander nihaad.39.

On seeing the boy, the princess (opened her lips) smiled but did not leak out the secret and kept it to herself. (She kept the secret within her heart.) (39)

ਦਿਗਰ ਰੋਜ਼ ਰਫ਼ਤੰਦ ਜ਼ਉਜਹ ਫਲਾਂ॥
ਮਰਾ ਖਾਦ ਦਾਦਹ ਬਜ਼ੁਰਗੇ ਹੁਮਾਂ॥੪੦॥

Digar roze raftand zauja flaan.
Mara khaad dada bzurge humaan.40.

Next day, the washerman's wife went to her and said, "she had dreamt and an old pir (religious leader) had told her." (40)

ਤੁਰਾ ਮਨ ਕਿ ਫ਼ਰਜ਼ੰਦ ਬਖ਼ਸ਼ੀਦਹਅਮ॥
ਚਰਾਗੇ ਕਯਾਰਾ ਦਰਖਸ਼ੀਦਹਅਮ॥੪੧॥

Tura man keh farzand bakhssheedaham.
Charage kyara darkhsheedaham.41.

"The boy, whom I had bestowed on you, belonged to the Kian dynasty, and this (light) lamp of Kian family had illuminated your house." (41)

ਜ਼ਿ ਗੰਜੋ ਜ਼ਰ ਸ਼ ਗਉਹਰੋ ਤਖ਼ਤ ਦਾਦ॥
ਵਜ਼ਾਂ ਪਿਸਰ ਰਾ ਖ਼ਾਨਹੇ ਖ਼ੁਦ ਨਿਹਾਦ॥੪੨॥

Keh ganjo zar sh gauharo takht daad.
Wazaan pisar ra khanhe khud nihaad.42.

She handed over the throne, alongwith gold, pearls etc. and kept him in the palace. (42)

ਬ ਗੁਫਤਸ਼ ਕਿ ਈਂ ਰਾ ਜ਼ਿ ਦਰੀਯਾਫ਼ਤਮ॥
ਕਿ ਦਾਰਾਬ ਨਾਮਸ਼ ਅਜ਼ੋ ਸਾਖਤਮ॥੪੩॥

Ba guftash keh een ra ze daryaftam.
Keh darab naamash azo sakhtam.43.

Then she told her ministers that she had recovered this boy from the river, so I have named him Darab (attained from the river). (43)

ਕਿ ਸ਼ਾਹੀ ਜਹਾਂ ਰਾ ਬਦੋ ਮੇ ਦਿਹੰਮ॥
ਵਜ਼ਾਂ ਤਾਜ ਇਕਬਾਲ ਬਰ ਸਰ ਨਿਹੰਮ॥੪੪॥

Keh shaahi jahaan ra bado may diham.
Wazan taaj iqbal bar sar niham.44.

She told them, "I bestow this worldly kingdom to him, keeping the canopy of honour on his head." (making him the crown-prince). (44)

ਮਰਾ ਖੁਸ਼ਤਰ ਆਮਦ ਅਜ਼ਾਂ ਸੂਰਤਸ਼॥
ਕਿ ਹੁਸਨਲ ਜਮਾਲ ਅਸਤ ਖੁਸ਼ ਸੂਰਤਸ਼॥੪੫॥

Mara khushtar aamad azzan soortash.
Keh husnal jamaal ast khush soortash.45.

"I have found his appearance as very dear to me, as his face is radiant with glory and is very charming." (45)

ਕਿ ਅਜ਼ ਸ਼ਾਹਿ ਓ ਚੂੰ ਖ਼ਬਰ ਯਾਫ਼ਤਸ਼॥
ਕਿ ਦਾਰਾਬ ਨਾਮੇ ਮੁਕਰਰਾ ਸੁਦਸ਼॥੪੬॥

Keh az shahe 'o choon khabar yaaftash.
Keh daraab naame mukarra sudash.46.

When that boy came to know that he had been made the king, with the name of Darab. (he got very pleased and delighted.) (46)

ਅਜ਼ਾਂ ਸ਼ੇਰ ਸ਼ੁਦ ਸ਼ਾਹਿ ਦਾਰਾਇ ਦੀਂ॥
 ਹਕੀਕਤ ਸ਼ਨਾਸ ਅਸਤ ਐਨੁਲ ਯਕੀਂ॥੪੭॥
 Azaan sher shud shahe darae deen.
 Haqiqat shinaas ast annul yakeen.47.

That warrior (mighty) king became the saviour of True religion; He had realized Truth, having full faith on the Lord-sublime. (47)

ਬਿਦਿਹ ਸਾਕੀਯਾ ਸਾਗਰੇ ਸੁਰਖ ਫਾਮ॥
 ਕਿ ਮਾਰਾ ਬਕਾਰ ਅਸਤ ਵਕਤੇ ਮੁਦਾਮ॥੪੮॥
 Bideh saaqia saagare surkh faam.
 Keh mara bakaar ast waqte mudaam.48.

(“The Guru has explained to Aurangzeb that the woman had given birth to a child illegally but with her wisdom she had saved her kingdom, alongwith her son by keeping the secret to herself. That boy then ruled with purity and honesty as opposed to you who had destroyed the kingdom due to your dishonesty, fraud and cruelty. But still there is a chance for you to improve and repenting for your misdeeds meditate on God.”)

Now the Guru prays to the Lord :—“O my Lord ! (O Gurdev !) May you bestow me with your name like red rose), which I need at all times !” (48)

ਬਿਦਿਹ ਪਿਯਾਲਹ ਫੇਰੋਜ਼ ਰੰਗੀਨ ਰੰਗ॥
 ਕਿ ਮਾਰਾ ਖੁਸ਼ ਆਮਦ ਬਸੇ ਵਕਤਿ ਜੰਗ॥੪੯॥
 Bideh pialah faroze rangeen rang.
 Keh mara khush aamad basay waqte jang.49.

“O Lord-sublime ! My only prayer is that I may be blessed with the benediction of Time Name, so that I could conquer the enemies like sexual desire, anger etc. and be victorious in the battle of life.” (49)

Here the seventh parable is completed.

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ॥
 ਖੁਦਾਵੰਦ ਬਖਸ਼ਿੰਦਹੇ ਦਿਲ ਕਰਾਰ॥
 ਰਜਾ ਬਖਸ਼ ਰੋਜ਼ੀ ਦਿਹੋ ਨਉ ਬਹਾਰ॥੧॥

Khudawand bakhshindhe dil qaraar.
 Raza bakhsh rozi deho nau bahaar.1.

“By the Grace of one Lord-Sublime
 Victory to the Lord Almighty.”

The Lord is our greatest benefactor and forgiver of all flaws and vices and bestower of peace and tranquillity of mind. He alone blesses us with the strength to lead our lives as per His Will (ordains) and bestows us with means sustenance and worldly pleasures alongwith gratification. (His Grace)

ਕਿ ਮੀਰ ਅਸਤ ਪੀਰ ਅਸਤ ਹਰ ਦੋ ਜਹਾਂ॥
 ਖੁਦਾਵੰਦ ਬਖਸ਼ਿੰਦਹ ਹਰ ਯਕ ਅਮਾਂ॥੨॥

Keh meer ast peer ast har do jahaan.
 Khudawand bakhshindah har yak amaan.2.

The Lord-sublime is the king and master (Guru) of both the worlds (here and hereafter). The Lord is bestowing His favours and benedictions to all the beings and blesses us with comforts and amenities of life. (2)

ਹਿਕਾਯਤ ਸ਼ੁਨੀਦੇਮ ਸ਼ਾਹੇ ਅਜ਼ੀਮ॥
 ਕਿ ਹੁਸਨਲ ਜਮਾਲ ਅਸਤੁ ਸਾਹਿਬ ਕਰੀਮ॥੩॥

Hikayat shuneedame shahe azim.
 Keh husnal jamaal astu sahib kareem.3.

(O Aurangzeb !) I have heard the story (anecdote) of a great king, who was most charming and bestower of benefactions (charities and gifts). (3)

ਕਿ ਸੂਰਤ ਜਮਾਲ ਅਸਤੁ ਹੁਸਨਲ ਤਮਾਮ॥
ਹਮਰ ਰੋਜ਼ ਆਸਾਯਸ਼ੇ ਰੋਦ ਜਾਮ॥੪॥

Keh soorat jamaal astu husnal tamaam.
Hamah roze aasayashe rode jaam.4.

The king possessed a beautiful charming and glorious personality and used to spend his days (life) in enjoying music (listening to music) and the pleasure of having wine (taking liquor and listening to music). (4)

ਕਿ ਸਰਹੰਗ ਦਾਨਿਸ਼ ਜ਼ਿ ਫ਼ਰਜ਼ਾਨਗੀ॥
ਕਿ ਅਜ਼ ਮਸਲਿਹਤ ਮਉਜ਼ ਮਰਦਾਨਗੀ॥੫॥

Keh sarhang daanish ze farzaangi.
Keh az maslihat mauj mardaangi.5.

He was a great warrior, intelligent (full of wisdom), and praiseworthy and his appearance (personality) was overflowing with the signs of valour and bravery (was a warrior par excellence). (5)

ਵਜ਼ਾਂ ਬਾਨੂਏ ਹਮ ਚੁ ਮਾਰੇ ਜਵਾਂ॥
ਕਿ ਕੁਰਬਾਂ ਸ਼ਵਦ ਹਰਕਸੇ ਨਾਜ਼ਦਾਂ॥੬॥

Wazaan baanuye ham choo maarey jawaan.
Keh qurbaan shawad harkase naazdaan.6.

The king had a beautiful queen, whose charm compared wit the beauty of full moon. The lover of beauty was all praise for her charm and gracious poise (would sacrifice himself over her charm). (6)

ਕਿ ਖੁਸ਼ ਰੰਗ ਖੁਸ਼ ਖੋਇ ਓ ਖੁਸ਼ ਜਮਾਲ॥
ਖੁਸ਼ ਆਵਾਜ਼ ਖੁਸ਼ ਖੁਰਗੀ ਖੁਸ਼ ਖਿਯਾਲ॥੭॥

**Keh khush rang khush khoie 'o khush jamaal.
Khush aawaaz khush khuaargi khush khyal.7.**

The woman was having handsome features, was very jovial and was always cheerful in appearance. (She was blossoming with prosperity). She possessed a sweet tongue, with very clear and transparent (appealing) demeanour (habits) and with high thinking (full of wisdom). (7)

ਬ ਦੀਦਨ ਕਿ ਖੁਸ਼ ਖੋਇ ਖੁਬੀ ਜਹਾਂ॥
ਜ਼ਿ ਹਰਫਾਤ ਕਰਦਨ ਖੁਸ਼ੋ ਖੁਸ਼ ਜੁਬਾਂ॥੮॥

**Ba deedan keh khush khoe khubee jahaan.
Ze harfaat kardan khusho khush jubaan.8.**

Her appearance was very charming (with appealing personality), with a pleasant disposition (temper) and was known in the world for her beauty. She was very clever and intelligent in her talk (conversation) with a sweet tongue. (8)

ਦੁ ਪਿਸਰਸ਼ ਅਜ਼ਾਂ ਬੂੰਦ ਚੂੰ ਸ਼ਮਸ਼ ਮਾਹ॥
ਕਿ ਰਉਸ਼ਨ ਤਬੀਅਤ ਹਕੀਕਤ ਗਵਾਹ॥੯॥

**Do pisrash azaan boond choon shamas maah.
Ke raushan tabeeat haqeeqat gawaah.9.**

She had two sons (shining) like the sun and the moon. They possessed a good nature and (could evaluate appreciate Truth) and were seekers of Truth. (9)

ਕਿ ਗੁਸਤਾਖ ਦਸਤ ਅਸਤ ਚਾਲਾਕ ਜੰਗ॥
ਬ ਵਕਤੇ ਤਰੱਦਦ ਚੁ ਸ਼ੇਰੋ ਨਿਹੰਗ॥੧੦॥

Keh gustaakh dast ast chalaak jang.
Ba wakte traddad choo shero nihang.10.

Both the boys were very active (with agile movements) and adept in the art of warfare. (Keen fighters). They would face the enemy in battle like a lion or a crocodile. (fight the enemy with great valour).

ਦੁ ਪੀਲ ਅਫਕਨੋ ਹਮ ਚੁ ਸ਼ੇਰ ਅਫਕਨੋ ਅਸਤ॥
ਬ ਵਕਤੇ ਵਗਾ ਸ਼ੇਰ ਰੋਈਂ ਤਨ ਅਸਤ॥੧੧॥

Do peel afkano ham choo sher afkano ast.
Ba waqte wagaa sher roeen tan ast.11.

Both the sons could vanquish the elephants and kill the lions (in fighting). They would fight in battles like lions of steel (were lion-hearted with a steel-like strong body). (11)

ਯਕੇ ਖੂਬ ਰੋਇ ਓ ਦਿਗਰ ਤਨ ਚੁ ਸ਼ੀਮ॥
ਦੁ ਸੂਰਤ ਸਜ਼ਾਵਰ ਅਜ਼ਮ ਅਜ਼ੀਮ॥੧੨॥

Yake khoob roye 'o digar tan choo sheem.
Do soorat szaawar aazam azcem.12.

Their first quality was their charming appearance and secondly their bodies were glorious and shining like silver. Both the faces were looking glamorous and appealing. (12)

ਵਜ਼ਾਂ ਮਾਦਰੇ ਬਰ ਕਸ ਆਸ਼ੁਫਤਹ ਗਸ਼ਤ॥
ਚੁ ਮਰਦਸਤ ਗੁਲ ਹਮ ਚੁਨੀ ਗੁਲ ਪ੍ਰਸਤ॥੧੩॥

Wazaan maadre bar kas aashuftah guft.
Choo mardast gul ham chuni gul prast.13.

The mother of these two boys got enamoured by some person and fell in love with him. That man was delicate like the flowers, and the woman was (intended) keen lover of flowers. (worshipper of flowers). (13)

ਸ਼ਬੰ ਗਾਹ ਦਰ ਖਾਬਗਾਹ ਆਮਦੰਦ॥
ਕਿ ਜ਼ੋਰਾਵਰਾਂ ਦਰ ਨਿਗਾਹ ਆਮਦੰਦ॥੧੪॥

Shabang gaah dar khaabgaah aamdand.
Keh zorawaraan dar nigaah aamdand.14.

At night fall both the man and woman came to their sleeping place (bed room). That man happened to glance those two mighty boys. (14)

ਬੁਖਾਦੰਦ ਪਸ ਪੇਸ਼ ਖੁਰਦੋ ਕਲਾਂ॥
ਮਯੋ ਰੋਦ ਰਾਮਸ਼ ਗਿਰਾਂ ਰਾ ਹੁਮਾਂ॥੧੫॥

Bukhadand pas pesh khurdo kalan.
Mayo rode raamash giraan ra humaan.15.

(On seeing the boys, the man told the woman that he could not come openly to their presence. So you make some arrangement to get rid of them.)

That woman then sent for those boys turn by turn and made them unconscious through music and wine, (by giving them liquor). (15)

ਬਿਦਾਨਿਸ਼ਤ ਕਿ ਅਜ਼ ਮਸਤੀਯਸ਼ ਮਸਤ ਗਸ਼ਤ ॥
ਬਿਜ਼ਦ ਤੇਗ ਖੁਦ ਦਸਤ ਹਰ ਦੋ ਸ਼ਿਕਸਤ ॥੧੬॥

Bidaanisht keh az mastiyash mast gasht.
Bizad teg khud dast har do shikast.16.

When she found that both had got drunk and became unconscious, then with a stroke of the sword, She beheaded both of them with her own hands. (16)

ਬਿਜ਼ਦ ਹਰਦੋ ਦਸਤਸ਼ ਸਰੇ ਖੇਸ਼ ਜ਼ੋਰ ॥
ਬ ਜੁੰਬਸ਼ ਦਰਾਮਦ ਬ ਕਰਦੰਦ ਸ਼ੋਰ ॥੧੭॥

Bizd hardo dastash sarey khesh zore.
Ba jumbash draamad ba kardand shore.17.

Then she started beating her head with both the hands with force and wept bitterly and started making loud noise furiously. (17)

ਬਿਗੋਯਦ ਕਿ ਏ ਮੁਸਲਮਾਨਾਨ ਪਾਕ ॥
ਚਿਰਾ ਚੂੰ ਕਿ ਕੁਸ਼ਤੀ ਅਜ਼ੀ ਜਾਮਹ ਚਾਕ ॥੧੮॥

Bigoyad keh ye musalmaanaan paak.
Chira choon keh kushti azeen jaamah chaak.18.

She made a great hue and cry saying, "O Pious Muslims! Look, what tragedy has befallen me ?" The people gathered and saw the situation and asked, "The clothes of the boys were torn, and wondered as to who could have killed them?" (18)

ਬ ਖੁਰਦੰਦ ਮਯ ਹਰ ਦੁ ਆਂ ਮਸਤ ਸ਼ਤ॥
ਗਿਰਿਫਤੰਦ ਸ਼ਮਸ਼ੇਰ ਫੌਲਾਦ ਦਸਤ॥੧੯॥

Ba kurdand mai har do aan mast shat.
Griftand shamsher faulaad dast.19.

“The woman replied that in my presence both had consumed some liquor (wine) and were fully drunk, and then they took out their (steel) swords with strength.” (19)

ਕਿ ਈਂ ਰਾ ਬਿਜ਼ਦ ਆਂ ਬਈ ਆਂ ਜਦੰਦ॥
ਬ ਦੀਦਹ ਮਰਾ ਹਰ ਦੁ ਈਂ ਕੁਸ਼ਤਹ ਅੰਦ॥੨੦॥

Keh een ra bizad aan baii aan jadand.
Ba deedah mara har do een kushtah and.20.

“Then one boy killed the other one, and the second one killed the first one. So both were murdered (killed) in no time in my very presence.” (20)

ਦਰੇਗਾ ਮਰਾ ਜਾ ਜ਼ਿਮੀ ਹਮ ਨ ਦਾਦ॥
ਨ ਦਹਲੀਜ਼ ਦੋਜ਼ਖ ਮਰਾ ਰਹ ਕੁਸ਼ਾਦ॥੨੧॥

Drega mara ja zameen ham na daad.
Na dehleez dozakh mara rah kushaad.21.

“Alas ! It is very sad. I was not given a chance by the Earth, else I would have burried myself in the Earth, nor the doors of hell were open for me so that I could have gone there. How will I bear this loss and grief now ?” (21)

ਦੁ ਚਸ਼ਮੇ ਮਰਾ ਈਂ ਚਿ ਗਰਦੀਦ ਈਂ॥
ਕਿ ਈਂ ਦੀਦਹੇ ਖੁੰਨ ਈਂ ਦੀਦ ਈਂ॥੨੨॥

**Do chashme mara een cheh gardeed een.
Keh een deedhe khoon een deed een.22.**

Before my very eyes and in my presence itself what a tragic thing has happened ? I have perceived this bloodshed with my own eyes. (22)

ਬਿਹਜ਼ ਮਨ ਤਨੇ ਤਰਕ ਦੁਨੀਯਾ ਕੁਨਮ॥
ਫਕੀਰੇ ਸ਼ਵਮ ਮੁਲਕਿ ਚੀਂ ਮੇਰਵਮ॥੨੩॥

**Bihaz man taney tark dunya kunam.
Faqire shawum mulke cheen maruwam.23.**

Now the best thing for me to do will be that I should give up this life and leave this world or I should become a hermit (mendicant) and depart from this land (country). (23)

ਬਿ ਗੁਫਤ ਈਂ ਸੁਖਨ ਰਾ ਕੁਨਦ ਜਾਮਹ ਚਾਕ॥
ਰਵਾਂ ਸ਼ੁਦ ਸੂਏ ਦਸਤ ਖਤ ਚਾਕ ਚਾਕ॥੨੪॥

**Be guft een sukhan ra kunad jaamah chaak.
Rawan shud sooye dast khat chaak chaak.24.**

Having said these words, she tore away her clothes into pieces, and proceeded herself towards the deserted place outside the town. (24)

ਕਿ ਓ ਜਾ ਬਿ ਦੀਦੰਦ ਖੁਸ਼ ਖਾਬਗਾਹ॥
ਨਿਸ਼ਸਤਹ ਅਸਤੁ ਬਰ ਗਾਉ ਬਾ ਜਨ ਚੁ ਮਾਹ॥੨੫॥

Keh 'o jaa be deedund khush khaabgaah.
Nishastah ast bar gaow ba zan choo maah.25.

When she went out to the deserted side, she saw a beautiful spot for sleeping (taking rest there). There she saw a man and a beautiful woman riding on a bull. (25)

ਬ ਪੁਰਸ਼ੀਦ ਓ ਰਾ ਕਿ ਏ ਨੇਕ ਜਨ॥
ਹਮਾਯੂੰ ਦਰਖਤੇ ਚੁ ਸਰਵੇ ਚਮਨ॥੨੬॥

Ba pursheed 'o ra keh ye nake zan.
Hamayoun drakhte choo sarvay chaman.26.

They asked her, "O god lady ! Who are you, a woman with a (beautiful) and delicate body like the weeping cyprus ?" (26)

ਕਿ ਹੂਰੋ ਪਰੀ ਤੋ ਚੁ ਨੂਰੇ ਜਹਾਂ॥
ਕਿ ਮਾਹੇ ਫਲਕ ਆਫਤਾਬੇ ਯਮਾਂ॥੨੭॥

Keh hooro pari to choo noorey jahaan.
Keh maahe falak aaftaabe yamaan.27.

"Are you a fairy or a nymph of the paradise ? Or are you the radiant light of the world ? Are you the moon of the sky or the sun of the outer space ?" (27)

ਨ ਹੂਰੋ ਪਰੀਅਮ ਨ ਨੂਰੋ ਜਹਾਂ॥
ਮਨਮ ਦੁਖਤਰੇ ਸ਼ਾਹਿਜਾਂ ਬਿਲਸਿਤਾਂ॥੨੮॥

Na hooro preeyam na nooro jahaan.
Manam dukhtre Shahejaan Bilstaan.28.

That woman then replied, "Neither I am a fairy or a nymph nor am I a radiant and illuminating light. I am the daughter of the king of Balistan land." (country) (28)

ਬ ਪੁਰਸ਼ਸ਼ ਦਰਾਮਦ ਪਰਸਤਸ਼ ਨ ਮੂਦ॥
ਬ ਨਿਜ਼ਦਸ਼ ਜ਼ੁਬਾਂ ਰਾ ਬ ਫੁਰਸਤ ਕਸੂਦ॥੨੯॥

Ba purshash draamad prastsh na mood.
Ba nizdash zubaan ra ba fursat kasood.29.

When they had asked her the question, she had saluted them first and then opened her mouth (spoke) with great humility. (29)

ਬ ਦੀਦਨ ਤੁਰਾ ਮਨ ਬਸ ਆਜ਼ੁਰਦਹ ਅਮ॥
ਬਿਗੋਈ ਤੁ ਹਰ ਚੀਜ਼ ਬਖਸ਼ੀਦਹਅਮ॥੩੦॥

Ba deedan tura man bas aazurda am.
Bigoii to har chees bakhsheedaham.30.

The man said, "I am feeling greatly pained to see you in this grief. Whatever you may ask from me, I am prepared to give you." (30)

ਬ ਹੰਗਾਮ ਪੀਰੀ ਜਵਾਂ ਮੇ ਸ਼ਵਮ॥
ਬ ਮੁਲਕਿ ਹੁਮਾਂ ਯਾਰ ਮਨ ਮੇਰਵਮ॥੩੧॥

**Ba hangaam peeri jawaan mey shawam.
Ba mulke humaan yaar man meyrawam.31.**

She then said, "O Lord ! May I become young again from this old age, and proceed to the place of my beloved. This is my only request." (31)

ਬਦਾਨਿਸ਼ ਤੋ ਦਾਨੀ ਵਗਰ ਈਂ ਵਫਾ॥
ਬਯਾਦ ਅਮਦਸ਼ ਬਦਤਰ ਈਂ ਬੇਵਫਾ॥੩੨॥

**Badaanish to daani wagar een wafaa.
Byaad aamdash badtar een bewafaa.32.**

The angel said, "If you feel this thing to be good and appropriate in your mind, then it will happen as you have desired. But this is a very wicked (worthless) thing, which you have thought of (which has occurred to you)." (32)

ਵਜ਼ਾਂ ਜਾ ਬਿਆਮਦ ਬਗਿਰਦੇ ਚੁ ਚਾਹ॥
ਕਜ਼ਾਂ ਜਾ ਅਜ਼ੋ ਬਦ ਨਖਜ਼ੀਰ ਗਾਹ॥੩੩॥

**Wazaan ja biamad bagirde choo chaah.
Kazaan ja azo bad nakhzir gaah.33.**

On acquiring this favour from the angel, she came to the place of (near) a well, where her friend (lover) had a hunting ground there. (his hunting ground). (33)

ਬ ਸੈਰੇ ਦਿਗਰ ਰੇਜ਼ ਆਮਦ ਸ਼ਿਕਾਰ॥
ਚੁ ਮਿਨਕਾਲ ਅਜ਼ ਬਾਸ਼ਹੇ ਨੌ ਬਹਾਰ॥੩੪॥

Ba sarey digar raze aamad shikaar.
Choo minkaal az baashahe nau bahaar.34.

Next day her lover came to that spot for his hunting expedition, who was blooming with youthful energy, looking red like the beak of the hawk, like the spring season. (34)

ਕਿ ਬਰਖਾਸਤ ਪੇਸ਼ਸ਼ ਗਵਜ਼ਨੇ ਅਜ਼ੀਮ॥
ਰਵਾਂ ਕਰਦ ਅਸਪਸ ਚੁ ਬਾਦੇ ਨਸੀਮ॥੩੫॥

Keh barkhast pashesh gawazne azeem.
Rawan kard aspus choo baade naseem.35.

He saw a huge stag running away in front of him, and he chased him, speeding his horse with the speed of the morning wind. (followed him with great speed). (35)

ਬਸੇ ਦੂਰ ਗਸ਼ਤਸ਼ ਨ ਮਾਂਦਹ ਦਿਗਰ॥
ਨ ਆਬੋ ਨ ਤੋਸਹ ਨ ਅਜ਼ ਖੁਦ ਖਬਰ॥੩੬॥

Basey door gashtash na maanda digar.
Na aabo na tosah na az khud khabar.36.

During the chase of his pray, he went very far (away) from that spot and there was none else alongwith him. There was neither water nor any food to eat and he had lost his senses also. (36)

ਵਜ਼ਾਂ ਓ ਸ਼ਵਦ ਬਾ ਤਨੇ ਨਉਜਵਾਂ॥
ਨ ਹੂਰੋ ਪਰੀ ਆਫਤਾਬੇ ਜਹਾਂ॥੩੭॥

Wazaan 'o shawad baa taney naujawan.
Na hooro pari aaftaabe jahaan.37.

At a great distance, the stag transformed himself into a beautiful damsel and started moving there. That woman was looking more charming than the fairies of the paradise. Even the sunshine could not compare with her glorious beauty. (37)

ਬ ਦੀਦਨ ਵਜ਼ਾਂ ਸ਼ਾਹਿ ਆਸ਼ੁਫਤਹ ਗਸ਼ਤ॥
ਕਿ ਅਜ਼ ਖੁਦਜ਼ ਖਬਰ ਰਫਤ ਵ ਅਜ਼ ਹੋਸ਼ ਦਸਤ॥੩੮॥

Ba deedan wazaan shahe aashufta gasht.
Ke az khudz khabar raft wa az hosh dast.38.

On seeing the beautiful appearance of that woman, the king got enamoured with her love. He was so much engrossed in her love that he lost sense of his whereabouts and was almost dazed. (38)

ਕਿ ਕਸਮੇ ਖੁਦਾ ਮਨ ਤੁਰਾ ਮੇ ਕੁਨਮ॥
ਕਿ ਅਜ਼ ਜਾਨ ਜਾਨੀ ਤੁ ਬਰਤਰ ਕੁਨਮ॥੩੯॥

Keh kasme khudaa man tura mey kunam.
Keh az jaan jaani tu bartar kunam.39.

He told her, "I swear by God that I had developed love for you more than my life even. (I am extremely in love with you.) (39)

ਉਜਰ ਕਰਦਉ ਚੁੰ ਦੁ ਸੇ ਚਾਰ ਬਾਰ॥
ਹਮ ਆਖਰ ਬਿਗੁਫਤਨ ਵਜ਼ਾਂ ਕਰਦ ਕਾਰ॥੪੦॥

Uzar kardao choon du seh chaar baar.
Ham aakhar biguftan wazan kard kaar.40.

At first that woman refused his offer twice or twice and then acted according to his wishes. (40)

ਬੁਬੀਂ ਗਰਦਸ਼ੇ ਬੇਵਫਾਏ ਜ਼ਮਾਂ॥
ਕਿ ਖੁੰਨੇ ਸਿਤਾਦਸ਼ ਨ ਮਾਦਸ਼ ਨਿਸ਼ਾਂ॥੪੧॥

Bubeen gardashe bawafaai zamaan.
Ke khoone sitadash na maadash nishaan.41.

“(O Aurangzeb !) The warrior was then killed in the unfaithful times of the day (during the changing times) without leaving any signs of his existence or flame even. Both the man and the beloved (woman) departed from the world, with the load of their sin on their mind.” (41)

ਕੁਜਾਂ ਸ਼ਾਹਿ ਕੈ ਖੁਸਰਵੋ ਜ਼ਾਮ ਜ਼ਮਾਂ॥
ਕੁਜਾ ਸ਼ਾਹਿ ਆਦਮ ਮੁਹੰਮਦ ਖਤੰਮ॥੪੨॥

Kujan shahe kai khusrawo zaame zam.
Kuja shahe Aadam Muhammad khatam.42.

(O Aurangzeb !) You know where have all the great men gone, like the king kai, Khusuro, and Jamshaid ? Where has Baba Adam gone ? Even Mohammad has gone away. (42)

ਫਰੇਦੂਂ ਕੁਜਾ ਸ਼ਾਹਨ ਇਸਫੰਦ ਯਾਰ॥
ਨ ਦਾਰਾਬ ਦਾਰਾ ਦਰਾਮਦ ਸ਼ੁਮਾਰ॥੪੩॥

Freedoon kuja Shahan Isfand Yaar.
Na Daarab Dara draamad shumaar.43.

Where are the kings called Fraidoon, Behman and Asfand Yaar ? Neither Darab nor Dara are to be seen. If we were to recount the kings gone by, then there is no end to it, being beyond count. (43)

ਕੁਜਾ ਸ਼ਾਹਿ ਅਸਕੰਦਰੋ ਸ਼ੇਰ ਸ਼ਾਹ॥
ਕਿ ਯਕ ਹਮ ਨ ਮਾਂਦ ਅਸਤ ਜ਼ਿੰਦਹ ਬ ਜਾਹ॥੪੪॥

Kuja shahe Askandro Sher Shaah.
Keh yak ham na maand ast zindah ba jaah.44.

Where were the kings Alexander and Sher Shah ? Not a single one out of the old kings is to be seen alive. (44)

ਕੁਜਾ ਸ਼ਾਹ ਤੈਮੂਰ ਬਾਬਰ ਕੁਜਾਸਤ॥
ਹੁਮਾਯੂੰ ਕੁਜਾ ਸ਼ਾਹਿ ਅਕਬਰ ਕੁਜਾਸਤ॥੪੫॥

Kuja shah Taimur Babar kujaast.
Humayoun kuja shahe Akbar kujaast.45.

Where is king Taimur and king Babar ? Where were the kings Hamaiyun and Akbar ? (45)

ਬਿਦਿਹ ਸਾਕੀਯਾ ਸੁਰਖ ਰੰਗੇ ਫਰੰਗ ॥
ਖੁਸ਼ ਆਮਦ ਮਰਾ ਵਕਤੇ ਜਦ ਤੇਗ ਜੰਗ ॥੪੬॥

Badeh saaqia surkh range frang.
Khush aamad mara waqte zad tegh jang.46.

(The Guru has tried to make Aurangzeb realise, how this wicked woman had killed her two young sons for the sake of enjoying her love affair with another person. When asked by the angel to seek some favours, she only asked for the company of her beloved and becoming young again. She later died with the load of her sin on her head, and she had to suffer in the next world for this sin. You also have imprisoned your father, killed your brother, Dara Shikoh. When you will appear in the Lord's court after your death, you should have repented for your sins and proceed with a clean heart.)

(The Guru then prays to the Lord-Almighty).

“O Lord -supreme ! (O True Guru !) May I be blessed with your Grace and the red coloured tumbler of Farang country, which will be of help to me in dispelling my vices. My only request is that I may mingle with you after this life, ridding myself of sexual desires, anger or other vices.” (46)

ਬ ਮਨ ਦਿਹ ਕਿ ਖੁਦ ਰਾ ਪਯੋਰਸ ਕੁਨਮ ॥
ਬ ਤੇਗ ਆਜ਼ਮਾਈਸ਼ ਕੋਹਸ਼ ਕੁਨਮ ॥੪੭॥

Ba man deh keh khud ra peoras kunam.
Ba tegh aazmaesh kohash kunam.47.

“O Lord-sublime ! Pray, bestow me with your True Name through your Grace, so that I could attain self-realisation and crush my enemies like sexual desires with the sword of true knowledge.” (47)

Here the eighth parable is completed.

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ॥

ਕਮਾਲਸ਼ ਕਰਾਮਾਤ ਆਜ਼ਮ ਕਰੀਮ॥

ਰਜ਼ਾ ਬਖਸ਼ ਰਾਜ਼ਕ ਰਹਾਕੋ ਰਹੀਮ॥੧॥

Kamalash karamat aazam kareem.

Raza bakhsh razak rihako raheem.1.

“By the Grace of one Lord-Sublime
Victory to the Lord Almighty.”

The Lord-sublime is accomplished in his magical powers and is highly benevolent and kind. He keeps us sustained with his benefactions and makes us follow His Will (His ordains) and is the greatest benefactor of all our benedictions.

(1)

ਬ ਜ਼ਾਕਰ ਦਿਹੰਦ ਈਂ ਜ਼ਮੀਨੋ ਜ਼ਮਾਨ॥

ਮਲੂਕੋ ਮਲਾਯਕ ਹਮਹ ਆਂ ਜਹਾਨ॥੨॥

Ba zakar dehand een zameeno zamaan.

Malooko malaik hamah aan jahaan.2.

The Lord has created both the Earth and the heavens for those engaged in His Meditation. Both the worlds, here and hereafter, alongwith the whole universe, are under the ordains (control) of his saints (Bhakats) (are the domains of His beloved saints.)

(2)

ਹਕਾਯਤ ਸ਼ੁਨੀਦੇਮ ਸ਼ਾਹੇ ਫਿਰੰਗ॥

ਚੁ ਬਾ ਜ਼ਨਿ ਨਿਸ਼ਸਤੰਦ ਪੁਸ਼ਤੇ ਪਲੰਗ॥੩॥

Hakaayat shuneedem shaahe Firang.

Choo ba zaney nishastand pushte palang.3.

(O Aurangzeb !) I have heard the anecdote of the king of Farang Desh. (foreign country), who was seated alongwith his spouse on his sleeping couch.

(3)

ਨਜ਼ਰ ਕਰਦ ਬਰ ਬਚਹ ਗੌਹਰ ਨਿਗਾਰ॥
ਬ ਦੀਦਨ ਹੁਮਾਯੂੰ ਜਵਾਂ ਉਸਤਵਾਰ॥੪॥

Nazar kard bar bachha gohar nigaar.
Ba deedan Humayun jawan ustwaar.4.

The king's spouse (queen) saw the son of a jeweller there, who was looking very charming, youthful and energetic.
(4)

ਬ ਵਕਤਿ ਸ਼ਬ ਓ ਰਾ ਬਿਖਾਦੰਦ ਪੇਸ਼॥
ਬ ਦੀਦਨ ਹੁਮਾਯੂੰ ਬਬਾਲਾਇ ਬੇਸ਼॥੫॥

Ba waqte shab 'o ra bikhadand pesh.
Ba didan humayou bubalaae besh.5.

The queen called him at night to her palace and she noticed that he was very smart, with a very healthy built young man.
(5)

ਬਿਆਵੇਖਤ ਬਾ ਓ ਹਮਹ ਯਕ ਦਿਗਰ॥
ਕਿ ਜ਼ਾਹਿਰ ਸ਼ਵਦ ਹੋਸ਼ ਹੈਬਤ ਹੁਨਰ॥੬॥

Bayawakht ba 'o hamah yak digar.
Keh zahar shawad hosh haibat hunar.6.

Both of them got enamoured with each other's love, enjoying sensuous pleasure. When they became conscious of themselves, they got frightened that their secret may not be leaked out. So they thought of a plan.
(6)

ਯਕੇ ਮੂਇ ਚੀਂ ਰਾ ਬੁਖਾਦੰਦ ਪੇਸ਼॥
ਕਿ ਅਜ਼ ਮੂਇ ਚੀਨੀ ਬਰਾਵੁਰਦ ਰੇਸ਼॥੭॥

Yake mooye cheen ra bukhadand pesh.
Keh az mooye chini brawoord resh.7.

She called a barbar, so that he could shave off the beard of that jeweller with a razor and make his face clearer (smooth). (7)

ਬਰੋ ਹਰ ਕਿ ਬੀਨਦ ਨ ਦਾਨਦ ਸੁਖਨ॥
ਕਿ ਅਜ਼ ਰੋਇ ਮਰਦੇ ਸ਼ੁਦਹ ਸ਼ਕਲ ਜ਼ਨ॥੮॥

Bro har keh binad na daand sukhan.
Keh az roey mardey shuda shakal zan.8.

Whosoever would look at him, could not know this secret as his face now resumbled a woman's face, more than the man's appearance. (8)

ਬਿਦਾਨੰਦ ਹਰ ਕਸ ਕਿ ਈਂ ਹਮ ਜ਼ਨ ਅਸਤ॥
ਕਿ ਦਰ ਪੈਕਰਿ ਚੂੰ ਪਰੀ ਰੋਸ਼ਨ ਅਸਤ॥੯॥

Bidanand har kas ke een ham zan ast.
Keh dar pakere choon pari roshan ast.9.

Everyone took him to be a female, (woman) as his body was shining like a fairy. (9)

ਬ ਦੀਦੰਦ ਓਰਾ ਯਕੇ ਰੋਜ਼ ਸ਼ਾਹ॥
ਕਿ ਮਕਬੂਲ ਸੂਰਤ ਚੁ ਰਖਸ਼ਿੰਦਹ ਮਾਹ॥੧੦॥

Ba didand 'ora yake roze shah.
Keh maqbooli surat choo rakhshindah maah.10.

. One day the king looked at him, and he found his appearance shining brilliantly like the moon and looking very charming. (10)

ਬਿ ਪੁਰਸ਼ੀਦ ਓਰਾ ਕਿ ਏ ਨੇਕ ਬਖਤ॥
ਸਜ਼ਾਵਾਰ ਸ਼ਾਹ ਅਸਤੁ ਸ਼ਾਯਾਨ ਤਖਤ॥੧੧॥

Be pursheed 'ora ke ye nake bakht.
Sazaawaar shah asto shaayaan takht.11.

The king told him, "O fortunate blonde ! You are only meant for the kings, and worthy of being seated on the royal throne. So you could become my consort (queen)." (11)

ਕਿ ਜਨ ਤੋ ਕਦਾਮੀ ਕਿਰਾ ਦੁਖਤਰੀ॥
ਕਿ ਮੁਲਕੇ ਕਿਰਾ ਰੋ ਕਿਰਾ ਖ਼ਾਹਰੀ॥੧੨॥

Keh zan to kadaami kira dukhtari.
Keh mulke kira ro kira khawaahari.12.

(He further said) "Whose spouse (wife) are you and whose daughter are you ? Which is your country ? Whose sister are you ?" (12)

ਬ ਨਜ਼ਰ ਅੰਦਰੂੰ ਬਹਰਮੰਦ ਆਮਦਸ਼॥
ਬ ਦੀਦਨ ਸਹੇ ਦਿਲ ਪਸੰਦ ਆਮਦਸ਼॥੧੩॥

Ba nazar androon baharmand aamdash.
Ba deedan sahe dil psand aamdash.13.

She appeared very charming and fortunate to look at as such she was greatly liked (appreciated) by the king. (13)

ਕਨੀਜ਼ਕ ਯਕੇ ਰਾ ਬੁਖਾਦੰਦ ਪੇਸ਼॥
ਸ਼ਬੰ ਗਾਹਿ ਬੁਰਦਸ਼ ਦਰੂੰ ਖਾਨਹ ਖੇਸ਼॥੧੪॥

Kaneezak yake ra bukhadand pesh.
Shaban gaahe burdash daroon khana khesh.14.

Then the king sent for a female attendant, who took her at night to his palace. (14)

ਬਿ ਗੁਫਤਹ ਕਿ ਏ ਸਰਵ ਕਦ ਸੀਮ ਤਨ॥
ਚਰਾਗੇ ਫਲਕ ਆਫਤਾਬੇ ਯਮਨ॥੧੫॥

Be guftah keh ye sarav qad seem tan.
Chiraage falak aaftaabe yaman.15.

The king told this attendant, that he had seen a woman, tall like a cyprus tree, with a silver like shining face and she was most beautiful like the moon with an elegant and glorious appearance like the sun. (15)

ਵਜ਼ਾਂ ਬਹਰ ਮਾਰਾ ਬ ਤਪਸ਼ੀਦ ਦਿਲ॥
ਕਿ ਮਾਹੀ ਬਿਅਫਤਾਦ ਅਜ਼ ਆਬ ਗਿਲ॥੧੬॥

Wazaan bhehar mara ba tapsheed dil.
Keh maahi biyaftaad az aab gil.16.

.(He said) My heart is pining to meet her just like a fish out of water and throbbing in the muddy water. (slush). (16)

ਬੁਰੋਏ ਸ਼ਬਾਪੈਕ ਗੁਲਜ਼ਾਰ ਮਾਂ॥
ਕਿ ਦਰਪੇਸ਼ ਯਾਰੇ ਵਫ਼ਾਦਾਰ ਮਾਂ॥੧੭॥

Buroye shabapak gulzaar maan.
Keh darpesh yaare wafaadar maan.17.

(He told her), you are my blooming emissary (like a flower bed). Please go to my faithful friend. (17)

ਤੁ ਗਰ ਪੇਸ਼ ਓਰਾ ਬਿਯਾਰੀ ਮਰਾ॥
ਕਿ ਬਖਸ਼ੇਮ ਸਰਬਸਤਹ ਗੰਜੇ ਤੁਰਾ॥੧੮॥

Tu gar pesh 'ora byari mara.
Keh bakhshem sarbastah ganje tura.18.

“If you could arrange to bring her to my palace, I will reward you with a pouch (bag) full of gold coins.” (18)

ਰਵਾਂ ਸ਼ੁਦ ਕਨੀਜ਼ਕ ਈਂ ਸੁਖਨ॥
ਬਿਗੋਯਦ ਸੁਖਨ ਰਾ ਜਿ ਸਰ ਤਾਬ ਬੁਨ॥੧੯॥

Rawan shud kaneezak een sukhan.
Bagoyad sukhan raze sar taab bun.19.

On hearing these words of the king, the housemaid went there and related the whole story to him from beginning to end. (19)

ਜੁਬਾਨੀ ਕਨੀਜ਼ਕ ਸ਼ੁਨੀਦੀਂ ਸੁਖਨ॥
ਬ ਪੇਚੀਦ ਬਰ ਖੁਦ ਜਿ ਪੌਸ਼ਾਕ ਜਨ॥੨੦॥

Zubani kaneezak shuneedi sukhan.
Ba pecheed bar khud zoy poshak zan.20.

On hearing this awkward thing from the maid, he felt greatly pained at wearing womanly (female) dress on his body and was filled with hatred (for himself). (20)

ਕਿ ਜ਼ਾਹਰ ਕਨਾਨੀਦ ਅਸਬਾਬ ਖੇਸ਼॥
ਕਿ ਦੀਦਨ ਜਹਾਂ ਰਾ ਬ ਕਿਰਦਾਰ ਖੇਸ਼॥੨੧॥

Keh zahar kananeed asbab khesh.
Keh didan jahan ra ba kirdar khesh.21.

He thought to himself that if he disclosed this secret to anyone, then what will be his fate in the world ? (21)

ਬ ਖਾਹਦ ਮਰਾ ਸ਼ਾਹਿ ਏ ਯਾਰ ਮਾ॥
ਮਰਾ ਮਸਲਿਹਤ ਦਿਹ ਵਫਾਦਾਰ ਮਾ॥੨੨॥

Ba khahad mara shahe ye yaar ma.
Mara maslihat deh wafadar ma.22.

So he told the queen, "O my beloved ! The king, having seen my beautiful face, has shown his liking for me. O my faithful friend ! Now you tell me what should I do ?" (22)

ਤੁ ਗੋਈ ਮਨ ਈਂ ਜਾ ਗੁਰੇਜ਼ਾ ਸ਼ਵਮ॥
ਕਿ ਇਮ ਰੋਜ਼ ਅਜ਼ ਜਾਇ ਖੇਜ਼ਾ ਸ਼ਵਮ॥੨੩॥

Tu goii man een ja gureza shawam.
Keh imroze az jaaey kheza shawam.23.

If you agree, than I would be (declared) missing from this place and would move (go) away from here today itself. (23)

ਨ ਤਰਸੀ ਇਲਾਜੇ ਤੁਰਾ ਮਨ ਕੁਨਮ॥
ਬ ਦੀਦਨ ਵਜ਼ਾ ਚਾਰ ਮਾਹੇ ਨਿਹਮ॥੨੪॥

Na tarsi ilaaje tura man kunam.
Ba deedan wazaan chaar maahe niham.24.

The queen told him, "You need not get worried and frightened, as I shall make some arrangement. In the very face of the king, I will keep your with me for four months. (within his knowledge). (24)

ਚੁ ਖੁਸ਼ਪੀਦ ਯਕ ਜਾਇ ਚੁੰ ਬੇਖਬਰ॥
ਖਬਰ ਗਸ਼ਤ ਸ਼ੁਦ ਸ਼ਾਹ ਓ ਸ਼ੇਰ ਨਰ॥੨੫॥

Choo kushpeed yak jaae choon bekhabar.
Khabar gasht shud shaah 'o sher nar.25.

Saying these words, the queen took him alongwith her and went to bed, being completely careless about anything. The lion-hearted king then came to know about the whole affair from his maid. (25)

ਦਹਾਨੇ ਕਨੀਜ਼ਕ ਸ਼ੁਨੀਦ ਈਂ ਸੁਖਨ॥
ਬਜੁੰਬਸ਼ ਲਰਜ਼ੀਦ ਸਰ ਤਾਬ ਬੁਨ॥੨੬॥

Dahaane kaneezak shuneed een su Khan.
Bujumbash larzeed sar taab bun.26.

When the king heard about this whole thing from the maid, he was trembling from head to foot, getting furious with rage. (26)

ਬਿਯਾਮਦ ਕਜ਼ੋ ਜਾਇ ਓ ਖੁਫਤਹ ਦੀਦ॥
ਜ਼ਿ ਸਰ ਤਾ ਕਦਮ ਹਮ ਚੁ ਮਿਹਰਸ਼ ਤਪੀਦ॥੨੭॥

Byamad kazo jaae 'o khufta deed.
Ze sar ta qadam ham choo mehrash tapeed.27.

So the king came to the place alongwith the maid, and saw both of them sleeping there. On seeing this, he was agitated and became red hot like the sun from head to foot. (27)

ਬਿਦਾਨਦ ਕਿ ਈਂ ਰਾ ਖਬਰਦਾਰ ਸ਼ੁਦ॥
ਬ ਰੋਜ਼ੇ ਅਜ਼ਾ ਈਂ ਖਬਰਦਾਰ ਸ਼ੁਦ॥੨੮॥

Bidanand keh een ra khabardar shud.
Ba roze aza een khabardar shud.28.

The king felt that "she got the news of my views, as such she had become fully cautious and does not sleep alone."

(28)

ਬਿ ਖੁਸ਼ਪੀਦ ਯਕ ਜਾ ਯਕੇ ਖਾਬਗਾਹ॥
ਮਰਾ ਦਾਵ ਅਫਤਦ ਨ ਯਜ਼ਦਾਂ ਗਵਾਹ॥੨੯॥

Be khushpeed yak ja yake khabgah.
Mara dao afted na yazdan gawah.29.

Both of them were sleeping together on one bed only, so my manoeuvre (trick) did not work. God alone is my witness.

(29)

ਜੁਦਾ ਗਰ ਬੁਬੀਨਮ ਅਜ਼ ਈਂ ਖਾਬਗਾਹ॥
ਯਕੇ ਜੁਫਤ ਬਾਸ਼ਮ ਚੁ ਖੁਰਸ਼ੈਦ ਮਾਹ॥੩੦॥

Juda gar bubinum az een khaabgaah.
Yake juft basham choo khurshad maah.30.

The king thought to himself (in his mind) "in case I had the chance of seeing her separately away from this bedroom, then like the new moon night, I would join with her (get interlinked) like the sun or moon."

(30)

ਵਜ਼ਾਂ ਰੋਜ਼ ਗਸ਼ਤਹ ਬਿਯਾਮਦ ਦਿਗਰ॥
ਹਮਾਂ ਖੁਫਤਹ ਦੀਦੰ ਯਕੇ ਬਬਰ॥੩੧॥

Wazaan rose gashtah bymad digar.
Hamaan khufta deedam yake babar.31.

That day the king went away and came again the next day, and the king saw them both sleeping together clasping each other in their arms. (in embrace). (31)

ਦਰੇਗਾ ਅਜ਼ੀਂ ਗਰ ਜੁਦਾ ਯਾਫਤਮ॥
ਯਕੇ ਹਮਲਹ ਚੂੰ ਸ਼ੇਰਿ ਨਰ ਸਾਖਤਮ॥੩੨॥

Drega azeen gar juda yaftam.
Yake hamla choon shere nar saakhtam.32.

The king thought in his mind that it was rather sad. "In case I had seen this woman separate from the queen, then I would have swooped at her like a male lion. (attacked her). (32)

ਦਿਗਰ ਰੋਜ਼ ਰਫਤਸ਼ ਆਮਦਸ਼॥
ਬ ਦੀਦੰਦ ਯਕ ਜਾਇ ਬਰ ਤਾਫਤਸ਼॥੩੩॥

Digar roze raftash aamdash.
Ba deedand yak jaae bar taftash.33.

The king went away on the second day, and came again on the third day. Seeing them sleeping together, he again went back. (33)

ਬ ਰੋਜ਼ੇ ਚੁ ਆਮਦ ਬ ਦੀਦੰਦ ਚੁਫਤ॥
 ਬ ਹੈਰਤ ਫਰੋ ਰਫਤ ਬਾ ਦਿਲ ਬਿਗੁਫਤ॥੩੪॥

Ba roze choo aamad ba didand zuft.
 Ba harat fro raft ba dil biguft.34.

On the fourth day again he came and saw them sleeping together. He was wondering and went back and was thinking in his mind. (34)

ਕਿ ਹੈਫ ਅਸਤ ਆਂ ਰਾ ਚੁਦਾ ਯਾਫਤਮ॥
 ਕਿ ਤੀਰੇ ਕਮਾਂ ਅੰਦਰੂੰ ਸਾਖਤਮ॥੩੫॥

Keh haif ast aan ra juda yaftam.
 Keh teeray kamaan androon sakhtam.35.

“Alas ! Had I seen her separated from the queen, then I would have enjoyed sensuous pleasure with her.”
 (I would have fixed the arrow in the bow.) (35)

ਨ ਦੀਦੇਮ ਦੁਸ਼ਮਨ ਨ ਦੋਜ਼ਨ ਬ ਤੀਰ॥
 ਨ ਕੁਸ਼ਤਮ ਅਦੂ ਰਾ ਨ ਕਰਦਮ ਅਸੀਰ॥੩੬॥

Na deedem dushman na dozan ba teer.
 Na kushtam adoo ra na kardam aseer.36.

The king thought to himself and felt sorry (sad) that neither he had seen the enemy nor had he shot the arrow. (pierced with arrow). “Neither have I killed the wicked person, nor have I imprisoned her, so what was the use of my being a king ?” (36)

ਸ਼ਸ਼ਮ ਰੋਜ਼ ਆਮਦ ਬਦੀਦਹ ਵਜ਼ਾਂ॥
ਬ ਪੇਚਸ਼ ਦਰਾ ਵਖ਼ਤ ਗੁਫ਼ਤ ਅਜ਼ ਜ਼ੁਬਾਂ॥੩੭॥

**Shasham rose aamad badeeda wazaan.
Ba pechash dra wakht guft az zubaan.37.**

The sixth day, the king came and saw them together as before. He got furious with rage and remarked like this. (Spoke with his tongue). (37)

ਨ ਦੀਦੇਮ ਦੁਸ਼ਮਨ ਕਿ ਰੇਜ਼ੇਮ ਖੁੰ॥
ਦਰੇਗਾ ਨ ਕੈਬਰ ਕਮਾਂ ਅੰਦਰੂੰ॥੩੮॥

**Na deedem dushman keh razame khoun.
Drega na kaibar kamaan androon.38.**

“I have not seen the enemy, as such I could not cut him into pieces. Alas ! I have not been able to place the arrow in the bow (I could not enjoy sensuous pleasure).” (38)

ਦਰੇਗਾ ਬ ਦੁਸ਼ਮਨ ਨ ਆਵੇਖਤਮ॥
ਅਰਗਾ ਨ ਬਾ ਯਕ ਦਿਗਰ ਰੇਖਤਮ॥੩੯॥

**Drega ba dushman na aawakhtam.
Arga na ba yak digar rekhtam.39.**

(The king said), “Alas ! I have not been able to clasp the enemy (I have not met her) It is very sad that we have not mingled with each other so far.” (39)

ਹਕੀਕਤ ਸ਼ਨਾਸਦ ਨ ਹਾਲੇ ਦਿਗਰ॥
ਕਿ ਮਾਯਲ ਬਸੇ ਗਸ਼ਤ ਓ ਤਾਬ ਸਰ॥੪੦॥

**Haqiqat shanasad na haale digar.
Keh mayal base gasht 'o taab sar.40.**

The king, being in a different state of mind, could never realize, whether he was a male or a female. (boy or a girl). He was enamoured in her love from head to foot. (extremely enticed in her love).

(The king never realized the truth. In fact, due to his dual-mindedness, he was far from the truth.) (40)

ਬੁਥੀਂ ਬੇਖਬਰ ਰਾ ਚਿ ਕਾਰੇ ਕੁਨਦ॥
ਕਿ ਕਾਰੇ ਬਦਸ਼ ਇਖਤਯਾਰੇ ਕੁਨਦ॥੪੧॥

**Bubeen bekhabar ra cheh kaare kunad.
Keh kaare badash ikhtiare kunad.41.**

“(O Aurangzeb !) You should look at this king and see what was he doing. He was assimilating the wicked path. (The human being suffers due to his ignorance.)” (41)

ਬੁਥੀਂ ਬੇਖਬਰ ਬਦ ਖਰਾਸੀ ਕੁਨਦ॥
ਕਿ ਬੇਆਬ ਸਰ ਖੁਦ ਤਰਾਸ਼ੀ ਕੁਨਦ॥੪੨॥

**Bubeen bekhabar bad khrashi kunad.
Keh beaab sar khud trashi kunad.42.**

“(O Aurangzeb !) Look at the fool, what type of painful function he was upto, as if he was having a shave without use of water.”

(Without any achievement he was wasting his time and effort.) (42)

ਬਿਦਿਹ ਸਾਕੀਯਾ ਜਾਮ ਸਬਜੇ ਮਰਾ॥
ਕਿ ਸਰਬਸਤਹ ਮਨ ਗੰਜ ਬਖਸ਼ਮ ਤੁਰਾ॥੪੩॥

Bideh saqia jaam sabze mara.
Keh sarbastah man ganj bakhsham tura.43.

(O Aurangzeb ! Like that king you are also behaving foolishly, without knowing what is right and wrong. You are troubling god-fearing saints without any purpose, for which you will have to be answerable to the Lord.)

Now the Guru prays to the Lord :—“O True Guru ! May I be bestowed with the True Name, so as to offer you my prayers with full faith (the treasure of my faith).” (43)

ਬਿਦਿਹ ਸਾਕੀਯਾ ਸਾਗਰੇ ਸਬਜ਼ ਫਾਮ॥
ਕਿ ਖਸਮ ਅਫਕਨੋ ਵਕਤਹ ਸਤਸ਼ ਬ ਕਾਮ॥੪੪॥

Bideh saqia sagare sabaz faam.
Keh khasm afkano waqte satash ba kaam.44.

O True Lord ! May you bless me with the (ever-green tumbler of) True Name, which would be helpful in suppressing my sexual desires, the greatest enemy. (44)

Here the ninth parable is completed.

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

ਗਫੂਰੋ ਗੁਨਹ ਸਖਸ਼ ਗਾਫਲ ਕੁਸ਼ ਅਸਤ ॥
ਜਹਾਂ ਰਾ ਤੁਈਂ ਬਸਤੁ ਈਂ ਬੰਦੁਬਸਤ ॥੧॥

Ghafooro gunaah bakhsh gaafil kush ast.
Jahan ra tuii bast een bandobast.1.

“By the Grace of one Lord-Supreme
Victory to the Lord Almighty.”

The benevolent Lord is the forgiver of all our vices and shortcomings (sins) and the destroyer of all lazy (careless and in attentive) men. O Lord ! The administration (functioning) of the whole universe is controlled (managed) by you alone. (1)

ਨ ਪਿਸਰੋ ਨ ਮਾਦਰ ਬਿਰਾਦਰ ਪਿਦਰ ॥
ਨ ਦਾਮਾਦੁ ਦੁਸ਼ਮਨ ਨ ਯਾਰੇ ਦਿਗਰ ॥੨॥

Na pisro na maader biraadar pidar.
Na daamad dushman na yaare digar.2.

The Lord has no son, no mother, neither any brother nor any father. He has no son-in-law, neither he has any enemy nor any friend (no friend or foe). There is none else alike him. (none to compare with him in greatness.) (2)

ਸੁਨੀਦਮ ਸੁਖਨ ਸ਼ਾਹਿ ਮਾਯੰਦਰਾਂ ॥
ਕਿ ਰੌਸ਼ਨ ਦਿਲੋ ਨਾਮ ਰੌਸ਼ਨ ਜਮਾਂ ॥੩॥

Shuneedam sukhan shaahe maayandran.
Ke roshan dilo naam roshan zamaan.3.

(O Aurangzeb !) I have heard the anecdote of the king of Mayandran land, who was having an enlightened soul (had a pure illuminated mind). He was removed in the whole world as one having a pure soul. (3)

ਕਿ ਨਾਮਸ਼ ਵਜ਼ੀਰਸਤ ਸਾਹਿਬ ਸ਼ਊਰ॥
ਕਿ ਸਾਹਿਬ ਦਿਮਾਗ਼ ਅਸਤ ਜ਼ਾਹਰ ਜ਼ਹੂਰ॥੪॥

Keh naamash wazirast saahib shaoor.
keh saahib dimaag ast zaahar zahoor.4.

His wise minister was called Namash, who possessed an intelligent and good brain and his splendour shone forth all around. (4)

ਕਿ ਪਿਸਰੇ ਅਜ਼ਾਂ ਬੁਨ ਰੌਸ਼ਨ ਜ਼ਮੀਰ॥
ਕਿ ਹੁਸਨਲ ਜਮਾਲ ਅਸਤ ਸਾਹਿਬ ਅਮੀਰ॥੫॥

Keh pisray azaan boon roshan zamir.
Keh husnal jamaal ast sahib amir.5.

The king had a son, named Roshan Zamir, who was very charming, with a illuminated mind and was a leader of eminent chiefs. (leaders). (5)

ਕਿ ਰੌਸ਼ਨ ਦਿਲੇ ਸ਼ਾਹਿ ਓ ਨਾਮ ਬੂਦ॥
ਅਦੂਰਾ ਜ਼ਿ ਮਰਦੀ ਬਰ ਆਵੂਰਦ ਦੂਦ॥੬॥

Keh roshan dilay shaahe 'o naam bood.
Adoor a ze mardi bar aawoord dood.6.

The king was called Roshan Dil. He had subjugated all his enemies with his bravery (prowess) and destroyed all his foes. (6)

ਵਜ਼ੀਰੇ ਯਕੇ ਬੂਦ ਓ ਹੋਸ਼ ਮੰਦ॥
ਰਈਯਤ ਨਿਵਾਜ਼ ਅਸਤੁ ਦੁਸ਼ਮਨ ਗਜ਼ੰਦ॥੭॥

Wazire yake bood 'o hosh mand.
Rayat niwaas ast dushman gazand.7.

He had a very wise and sagacious minister, who was a great well-wisher of the subjects and a destroyer of the enemies. (7)

ਵਜ਼ਾਂ ਦੁਖਤਰੇ ਹਸਤ ਰੋਸ਼ਨ ਚਰਾਗ॥
ਕਿ ਨਾਮੇ ਅਜ਼ਾਂ ਬੂਦ ਰੋਸ਼ਨ ਦਿਮਾਗ॥੮॥

Wazaan dukhtre hast roshan chraag.
Keh naame azaan bood roshan dimaag.8.

The minister had a daughter who was glorious with her shining (elegant) appearance like the light of a lamp and was called Roshan damag. (illumined mind). (8)

ਬ ਮਕਤਬ ਸਪੁਰਦੰਦ ਹਰ ਦੋ ਤਿਫਲ॥
ਕਿ ਤਿਫਲਸ਼ ਬਸ਼ੇ ਰੋਜ਼ ਗਸ਼ਤੰਦ ਖਿਜਲ॥੯॥

Ba maktab spurdand har do tifal.
Keh tiflash bashe rose gashtand khizal.9.

Both the children (king's son and minister's daughter) were sent to a school as they had been loitering around for quite sometime earlier. (without any purpose). (9)

ਸ਼ਿਸਤੰਦ ਦਾਨਾਇ ਮਉਲਾਇ ਰੂਮ॥
ਕਿ ਦਿਰਮਸ਼ ਬ ਬਖਸ਼ੀਦ ਆਂ ਮਰਜ਼ ਬੂਮ॥੧੦॥

Shistand danae molae room.
Keh dirmash ba bakhsheed aan marz boom.10.

Both the children were sent to the Maulvi (religious muslim leader) of great learning in the country of Rome (Room). The king had bestowed on him lot of wealth and land. (in grant). (10)

ਨਿਸ਼ਸਤੰਦ ਦਰ ਆਂ ਜਾਇ ਤਿਫਲੇ ਬਸੇ॥
ਬੁਖਾਂਦੇ ਸੁਖਨ ਅਜ਼ ਕਿਤਾਬ ਹਰ ਕਸੇ॥੧੧॥

Nishastand dar aan jaae tifle basey.
Bukhande sukhan az kitab har kasey.11.

There were many other children studying there in that school. Each child used to study (the lesson) from his/her book. (11)

ਬ ਬਗਲ ਅੰਦਰ ਆਰੰਦ ਹਰ ਯਕ ਕਿਤਾਬ॥
ਜਿ ਤਉਰੇਤ ਅੰਜੀਲ ਵਜਹੇ ਅਦਾਬ॥੧੨॥

Ba bagal andar aarand har yak kitab.
Ze Torate Anjeel wajhe aadab.12.

Each child would carry his books under the armpit and would bring religious books like Torait and bible with great respect (veneration). (12)

ਦੁ ਮਕਤਬ ਕੁਨਾਨੀਦ ਹਫਤ ਅਜ਼ ਜੁਬਾਂ॥
ਯਕੇ ਮਰਦ ਬੁਖਾਂਦੇਦ ਦੀਗਰ ਜ਼ਨਾਂ॥੧੩॥

**Do maktab kunaneed haft az zubaan.
Yake mard bukhadand deegar zanaan.13.**

Two schools were functioning for teaching seven languages, one for the boys and the other for the learning of girls. (13)

ਕਿ ਤਿਫਲਾਂ ਬੁਖਾਂਦੇਦ ਮੁਲਾਂ ਖੁਸ਼ਸ਼॥
ਜ਼ਨਾ ਰਾ ਬੁਖਾਂਦੇਦ ਜ਼ਨੇ ਫਾਜ਼ਲਸ਼॥੧੪॥

**Keh tiflaan bukhadand Mullan khushash.
Zanaan ra bukhandand zane fazlash.14.**

The boys were being taught by a scholarly Maulvi (religious leader), while the girls were being taught by a clever and intelligent woman teacher. (14)

ਵਜ਼ਾਂ ਦਰਮਿਯਾਂ ਬੂਦ ਦੀਵਾਰ ਜ਼ੀਂ॥
ਯਕੇ ਆਂ ਤਰਫ ਬੂਦ ਯਕੇ ਤਰਫ ਈਂ॥੧੫॥

**Wazaan darmian bood deewaar zeen.
Yake aan tarf bood yake tarf een.15.**

There was a wall in between the two schools, in one of them the boys were learning and in the other school, the girls were under study. (15)

ਸਬਕ ਬੁਰਦ ਹਰਦੇ ਜਿ ਹਰ ਯਕ ਹੁਨਰ॥
ਇਲਮ ਕਸ਼ਮਕਸ਼ ਕਰਦ ਬਾ ਯਕ ਦਿਗਰ॥੧੬॥

Sabak burd hardo ze har yak hunar.
Ilam kashmkash kard ba yak digar.16.

Both the children were taking lessons in each art of learning and both were making efforts in excelling each other.
(16)

ਸੁਖਨ ਹਰ ਯਕੇ ਰਾਂਦ ਹਰ ਯਕ ਕਿਤਾਬ॥
ਜੁਬਾਂ ਫਰਸ਼ ਅਰਬੀ ਬਿਗੋਯਦ ਜਵਾਬ॥੧੭॥

Sukhan har yake raand har yak kitab.
Zubaan farsh arbi bigoyad jawab.17.

Each student would study various books of learning and all used to answer questions either in Persian or in Arabic.
(languages).
(17)

ਇਲਮ ਰਾ ਸੁਖਨ ਰਾਂਦ ਬਾ ਯਕ ਦਿਗਰ॥
ਜਿ ਕਾਮਿਲ ਜਿ ਜਾਯਲ ਜਿ ਨਾਦਰ ਸਿਯਰ॥੧੮॥

Ilm ra sukhan raand ba yak digar.
Ze kaamil ze zayal ze nadar siyar.18.

The intelligent, foolish and wise students having good conduct, would discuss with one another various topics of studies.
(18)

ਕਿ ਸ਼ਮਸ਼ੇਰਿ ਇਲਮੋ ਅਲਮਬਰ ਕਸ਼ੀਦ ॥
ਬਹਾਰੇ ਜਵਾਨੀ ਬ ਹਰਦੋ ਰਸ਼ੀਦ ॥੧੯॥

Ke shamshere ilmo alambar kasheed.
Bahaare jawaani ba hardo rasheed.19.

Both the children had taken the flag of the sword of learning (both were engaged in scholarly learning) till youth had dawned on both of them and both grew up into young energetic and smart youths. (19)

ਬਹਾਰਸ਼ ਦਰਾਮਦ ਗੁਲੇ ਬੋਸਤਾਂ ॥
ਬਜ਼ੁੰਬਸ਼ ਦਰਾਮਦ ਸ਼ਹੇ ਚੀਸਤਾਂ ॥੨੦॥

Bahaarash draamad gule bostaan.
Bzumbash draamad shahe cheestaan.20.

When both had grown into full bloom (both the flowers blossomed forth) and had attained full puberty, then the god of love (Kamdev) aroused their passions (and both developed love for each other.) (20)

ਬਰਹਖਸ਼ ਅੰਦਰ ਆਮਦ ਸ਼ਹਿਨਸ਼ਾਹਿ ਚੀਂ ॥
ਬ ਖੂਬੀ ਦਰਾਮਦ ਤਨੇ ਨਾਜ਼ਨੀਂ ॥੨੧॥

Brah khash andar aamad shehanshahe chin.
Bkhoobi draamad tane naazneen.21.

The boy was influenced by the God of love (Kamdev) and became more passionate in his love, while the girl's body also developed into a beautiful young blonde. (21)

ਬ ਖੂਬੀ ਦਰ ਆਮਦ ਗੁਲੇ ਬੋਸਤਾਂ॥
ਬ ਐਸ਼ ਅੰਦ ਆਮਦ ਦਿਲੇ ਦੋਸਤਾਂ॥੨੨॥

Ba khoobi dar aamad gule bostaan.
Ba aash and aamad dile dostaan.22.

The garden flower (the boy) grew up into a smart-youth and joined his friends in making fun and frolic. (enjoying worldly pleasures). (22)

ਜ਼ਿ ਦੇਵਾਰ ਜੋ ਅੰਦਰੂੰ ਮੂਸ ਹਸਤ॥
ਜ਼ਿ ਦੇਵਾਰ ਓ ਹਮਚੂੰ ਸੁਰਾਖ ਗਸ਼ਤ॥੨੩॥

Ze dewaar jo androon moos hast.
Ze dewaar 'o hamchoon surakh gasht.23.

There was a rat living inside the wall of the school (dividing it into boys and girls sections), which resulted in a hole in the wall. (23)

ਬ ਦੀਦਨ ਅਜ਼ਾਂ ਅੰਦਰੂੰ ਹਰ ਦੁ ਤਨ॥
ਚਰਾਗੋ ਜਹਾਂ ਆਫਤਾਬੇ ਯਮਨ॥੨੪॥

Ba deedan azaan androon har do tan.
Charage jahaan aaftabe yaman.24.

The beautiful girl shining elegantly like the moon and the sun-like boy of the Yaman land would glance at each other, through this hole in the wall. (24)

ਚੁਨਾ ਇਸ਼ਕ ਆਵੇਖਤ ਹਰ ਦੋ ਨਿਹਾਂ॥
ਕਿ ਇਲਮਸ਼ ਰਵਦ ਦਸਤ ਹੋਸ਼ ਅਜ਼ ਜਹਾਂ॥੨੫॥

**Chunaan ishaq aawakht har do nihaan.
Keh ilmash rawad dast hosh az jahaan.25.**

Both thus developed love for each other in this secret manner, which made them forget about their studies alongwith any consciousness of the world around. (They forgot about the studies or world around). (25)

ਚੁਨਾ ਹਰ ਦੋ ਆਵੇਖਤ ਬਾਹਮ ਗਰੇਬ॥
ਕਿ ਦਸਤ ਅਜ਼ ਇਨਾਂ ਰਫਤ ਪਾਂ ਅਜ਼ ਰਕੇਬ॥੨੬॥

**Chunaan har do aawekht baaham grabe.
Keh dast az inaan raft paan az rakebe.26.**

Both of them got engrossed in their love affair so much that they lost hold of the reins (bridle) from their hands and the feet also came out of the stirrups. (They got enamoured in their love so much, that they forgot about their studies and lost their sense of proportion even.) (Their minds were out of their control.) (26)

ਬ ਪੁਰਸ਼ੀਦ ਹਰ ਦੋ ਕਿ ਏ ਨੇਕ ਖੋਇ॥
ਕਿ ਏ ਆਫਤਾਬੇ ਜਹਾਂ ਮਾਹ ਰੋਇ॥੨੭॥

**Ba pursheed har do keh ye nek khoey.
Keh ye aaftabe jahaan maah roye.27.**

Their friends, seeing their plight, asked them, "O good-natured and charming like the sun and the moon ! What has gone wrong with you both ?" (27)

ਕਿ ਈਂ ਹਾਲ ਗੁਜ਼ਰਦ ਬ ਆਂ ਹਰ ਦੋ ਤਨ॥
ਬਿ ਪੁਰਸ਼ੀਦ ਅਖਵੰਦ ਵ ਅਖਵੰਦ ਜਨ॥੨੮॥

Keh een haal guzrad ba aan har do tan.
Be pursheed akhwand wa akhwand zan.28.

(The friends then told their teachers.) On seeing the plight of both their students, the boys' teacher (Maulvi) and the girl's teacher called both of them and enquired about the whole affair. (28)

ਚਰਾਗੇ ਫਲਕ ਆਫਤਾਬੇ ਜਹਾਂ॥
ਚਰਾ ਲਾਗਰੀ ਗਸ਼ਤ ਵਜ਼ਹੇ ਨੁਮਾਂ॥੨੯॥

Charaage falak aaftabe jahan.
Chara laagri gasht wazhe numaan.29.

“O beautiful lady and the sun-like boy of the world ! Tell us, why both of you are becoming weaker day by day ? What is the cause behind it ?” (29)

ਚਿ ਆਜ਼ਾਰ ਗਸ਼ਤਹ ਬੁਗੋ ਜਾਨ ਮਾ॥
ਕਿ ਲਾਗਰ ਚਰਾ ਗਸ਼ਤੀ ਏ ਜਾਨ ਮਾ॥੩੦॥

Cheh Aazaar gashtah bugo jaan maa.
Keh lagar chara gasht ye jaan maa.30.

O dearer than my life ! (O dear ones) Tell me what ails your mind ? (Why are you suffering like this ?) Why are you becoming weaker day by day ?” (30)

ਅਜ਼ਾਰਸ਼ ਬੁਗੋ ਤਾ ਇਲਾਜੇ ਕੁਨਮ॥
ਕਿ ਮਰਜ਼ੇ ਸ਼ੁਮਾਰਾ ਖਿਰਾਜੇ ਕੁਨਮ॥੩੧॥

Azaarash bugo taa ilaje kunam.
Keh marze shumaara khiraaze kunam.31.

“If you tell me your problem (cause of suffering) then only, I could try to help you and suggest some remedy.”
Whatever is the cause of your afflictions (suffering) if you tell me, then only I could rectify those causes.” (31)

ਸ਼ੁਨੀਦ ਈਂ ਸੁਖਨ ਰਾ ਨ ਦਾਦਸ਼ ਜਵਾਬ॥
ਫਰੋ ਬੁਰਦ ਹਰਦੋ ਤਨੇ ਇਸ਼ਕ ਤਾਬ॥੩੨॥

Shuneed een sukhan ra na dadash jawab.
Fro burd hardo tane ishaq taab.32.

On hearing these words, they never replied (to the teachers) but due to their love affair (being engrossed in love). They lowered their heads (necks) (feeling ashamed). (32)

ਚੁ ਗੁਜ਼ਰੀਦ ਬਰ ਵੈ ਦੁ ਸਿ ਚਾਰ ਰੋਜ਼॥
ਬਰਾਮਦ ਦੁ ਤਨ ਹਰ ਦੋ ਗੇਤੀ ਫਿਰੋਜ਼॥੩੩॥

Choo guzreed bar wai do se chaar roze.
Braamad do tan har do geti firoze.33.

When sometime had passed (two, three or four days had passed) their love affair was known to the public and everyone was talking about it openly. (33)

ਬਰੋ ਦੂਰ ਗਸ਼ਤੰਦ ਤਿਫਲੀ ਗੁਬਾਰ॥
ਕਿ ਮੁਹਰਸ਼ ਬਰਆਵੁਰਦ ਚੁੰ ਨਉ ਬਹਾਰ॥੩੪॥

Bro door gashtand tify gubaar.
Keh mohrash baraawoord choon nao bahar.34.

Then the haze of childhood had disappeared from their faces and like the spring season the sun of youthfulness had appeared. (The childhood had given rise to youthful glamour.)
(34)

ਵਜ਼ਾਂ ਫਾਜ਼ਿਲਜ਼ ਬੂਦ ਦੁਖਤਰ ਯਕੇ॥
ਕਿ ਸੂਰਤ ਜਮਾਲ ਅਸਤ ਦਾਨਿਸ਼ ਬਸ਼ੇ॥੩੫॥

Wazaan fazalaz bood dukhtar yake.
Keh soorat jamaal ast danish bashe.35.

The scholarly Maulvi (religious leader) had a daughter, who was very intelligent and beautiful.
(35)

ਸ਼ਨਾਸੀਦ ਓ ਰਾ ਜ਼ੀ ਹਾਲਤ ਵਜ਼ਾਂ॥
ਬਗੁਫਤਸ਼ ਦਰੁੰ ਖਿਲਵਤਸ਼ ਖੁਸ਼ ਜ਼ੁਬਾਂ॥੩੬॥

Shanaseed 'o ra zeen halat wazaan.
Bguftash droon khilwtash khush zubaan.36.

That young girl had realized from (seeing) their mental outlook that both were in love with each other. She took the girl to a secluded place and said to her in very sweet tongue (words).
(36)

ਕਿ ਏ ਸਰਵ ਕੱਦ ਮਾਹਰੋ ਸੀਮ ਤਨ॥
ਚਰਾਗੋ ਫਲਕ ਆਫਤਾਬੇ ਯਮਨ॥੩੭॥

Keh ye sarv kad mahro seem tan.
Charaage falak aaftaabe yaman.37.

“O beautiful charming lady, tall like the cypress tree, having a body shining like silver and with the splendour of the sun and moon of the heavens !” (37)

ਜੁਦਾਈ ਮਰਾ ਅਜ ਤੁਰਾ ਕਤਰਹ ਨੇਸਤ॥
ਬ ਦੀਦਨ ਦੁ ਕਾਲਿਬ ਬ ਗੁਫਤਮ ਯਕੇਸਤ॥੩੮॥

Judaaii mara az tura katrah nest.
Ba didan do qalab ba guftam yakest.38.

“There is no distinction between you and me. Though we have two distinct forms, yet basically we are both alike, being girls, and there is no difference between us.” (38)

ਬ ਮਨ ਹਾਲ ਗੋ ਤਾ ਚਿ ਗੁਜ਼ਰਦ ਤੁਰਾ॥
ਕਿ ਸੋਜ਼ਦ ਹਮਹ ਜਾਨ ਜਿਗਰੇ ਮਰਾ॥੩੯॥

Ba man hall go ta cheh guzrad tura.
Keh sozad hamah jan jigre mara.39.

“Please tell me exactly what is happening to you. (What is your state of mind.) On perceiving you in this state of mind, my whole body and soul is completely burnt. (I am suffering badly to see your plight.) (39)

ਕਿ ਪਿਨਹਾਂ ਸੁਖਨ ਕਰਦ ਯਾਰਾਂ ਖਤਾਸਤ॥
ਅਗਰ ਰਾਸਤ ਗੋਈ ਤੁ ਬਰ ਮਨ ਰਵਾਸਤ॥੪੦॥

Keh pinhaan sukhan kard yaaran khatast.
Agar raast goii tu bar man rawast.40.

“You must remember that in case someone hides anything from her friends, one commits a great sin. If you were to tell me the whole truth, then it would benefit both of us. (It will be good for both.)” (40)

ਕਿ ਦੀਗਰ ਬਗੋਯਮ ਮਰਾ ਰਾਸਤ ਗੋ॥
ਕਿ ਅਜ਼ ਖੂਨ ਜਿਗਰੇ ਮਰਾ ਤੋ ਬਿਸ਼ੋ॥੪੧॥

Keh deegar bagoyam mara raast go.
Keh az khoon jigre mara to bisho.41.

“You tell me the whole truth and I will not disclose (leak it) it to anyone else.” “By telling the truth you could dispel all my suffering which I am undergoing due to seeing your plight. (You could wash away my body and blood.)” (41)

ਸੁਖਨ ਦੁਜ਼ਦਗੀ ਕਰਦ ਯਾਰਾਂ ਖਤਾਸਤ॥
ਅਮੀਰਾਨ ਦੁਜ਼ਦੀ ਵਜ਼ੀਰਾਂ ਖਤਾਸਤ॥੪੨॥

Sukhan duzadgi kard yaaran khatast.
Amiraan duzdi waziran khatast.42.

“To keep away anything hidden (secret) from one's friends is a great sin. It is a great (mistake) oversight (omission) if the kings were to keep anything secret (hidden) from their ministers.” (42)

ਸੁਖਨ ਗੁਫਤਨੇ ਰਾਸਤ ਗੁਫਤਨ ਖੁਸ਼ ਅਸਤ ॥
ਕਿ ਹੱਕ ਗੁਫਤਨੋ ਹਮ ਚੁ ਸਾਫੀ ਦਿਲ ਅਸਤ ॥੪੩॥

Sukhan guftane rast guftan khush ast.
Keh haq guftano ham choo saafi dil ast.43.

It is rather a good thing to tell one's friends the truth about everything and lay open one's mind to them, as the truth is appreciated by everyone, and by telling the truth, one's mind also gets purified. (One feels satisfaction within one's mind.) (43)

ਬਸੇ ਬਾਰ ਗੁਫਤਸ਼ ਜਵਾਬੋ ਨ ਦਾਦ ॥
ਜਵਾਬੇ ਜੁਬਾਂ ਸੁਖਨ ਸ਼ੀਰੀਂ ਕੁਸ਼ਾਦ ॥੪੪॥

Buse baar guftash jawaabo na daad.
Jawabe zuban sukhan sheereen kushaad.44.

The Maulvi's daughter asked her many times, but the girl did not come out with anything. To find out the truth from her, the girl talked to her in very sweet words. (But without success). (44)

ਯਕੇ ਮਜਲਿਸ ਆਰਾਸਤ ਬਾ ਰੋਦ ਜਾਮ ॥
ਕਿ ਹਮ ਮਸਤ ਸ਼ੁਦ ਮਜਲਿਸੇ ਓ ਤਮਾਮ ॥੪੫॥

Yake majlis aaraast ba rode jaam.
Keh ham mast shud majalase 'o tamaam.45.

The minister's daughter then gave a party, which was accompanied by music (fun and frolic) and wine was also served freely, so that all the participants were drunk and were enjoying the fun. (45)

ਬ ਕੈਫ਼ਸ਼ ਹਮਹ ਹਮ ਚੁ ਆਵੇਖਤੰਦ॥
ਕਿ ਜ਼ਖਮੇ ਜਿਗਰ ਬਾ ਜ਼ੁਬਾਂ ਰੇਖਤੰਦ॥੪੬॥

Ba kaifash hamah ham choo aawakhtand.
Keh zakhme jigar ba jubaan rakhtand.46.

All were completely intoxicated by consuming wine and were off their normal senses and they started licking their wounds by stating their inner feelings. (Being drunk with liquor all were pouring out their heart-felt grievances.) (46)

ਸੁਖਨ ਬਾਜ਼ੁਬਾਂ ਹਮ ਚੁ ਗੋਯਦ ਮੁਦਾਮ॥
ਨ ਗੋਯਦ ਬਜ਼ੁਜ਼ ਸੁਖਨ ਮਹਬੂਬ ਨਾਮ॥੪੭॥

Sukhan bazubaan choo goyad mudaam.
Na goyad bajuz sukhan mehboob naam.47.

All others were talking about their normal feelings and routine things, whereas this girl was only repeating her lover's name and nothing else. (47)

ਦਿਗਰ ਮਜਲਿਸ ਆਰਾਸਤ ਬਾਰੋਦ ਚੰਗ॥
ਜਵਾਨਾਨ ਸਾਇਸ਼ਤਹੇ ਖੂਬ ਰੰਗ॥੪੮॥

Digar majlis aarast barod chang.
Jawanan shaisthe khoob rang.48.

Then the Maulvi's daughter arranged another party, where there were arrangements for musical displays alongwith dance and music. This assembly was specially meant for young and charming persons. (48)

ਹਮਰ ਮਸਤ ਖੋ ਸ਼ੁਦ ਹਮਰ ਖੂਬ ਮਸਤ॥
ਇਨਾਨੇ ਫਜ਼ੀਲਤ ਬਰੂ ਸ਼ੁਦ ਜ਼ਿ ਦਸਤ॥੪੯॥

Hamah mast kho shud hamah khoob mast.
Inaane fazilat broon shud ze dast.49.

In this assembly (party) people with wanton behaviour were drunk with wine and completely engrossed in dancing and music (fun and frolic). So they started talking of their self-aggrandisement. (49)

ਹਰਾਂ ਕਸ ਕਿ ਅਜ਼ ਇਲਮ ਸੁਖਨਸ਼ ਬਿਰਾਂਦ॥
ਕਿ ਅਜ਼ ਬੇਖੁਦੀ ਨਾਮਿ ਹਰ ਦੋ ਬਿਖਾਂਦ॥੫੦॥

Haran kas keh az ilam sukh-nash biraand.
Ke az bekhudi naame har do bikhaand.50.

Whosoever talked to both of them (in love) about their studies or literature, they did not reply to those queries. Both of them were only repeating the name of their beloved friend only in their state of drunkenness. (50)

ਚੁ ਇਲਮੋ ਫਜ਼ੀਲਤ ਫਰਾਮੋਸ਼ ਗਸ਼ਤ॥
ਬੁਖਾਦੰਦ ਬਾ ਯਕ ਦਿਗਰ ਨਾਮ ਮਸਤ॥੫੧॥

Choo ilmo fazeelat framosh gasht.
Bukhadand ba yak digar naam mast.51.

When they forgot about their studies and talking of their own greatness, they were only talking about each other and giving out the friend's name. (51)

ਹਰਾਂਕਸ ਕਿ ਦੇਰੀਨਹ ਰਾ ਹਸਤ ਦੋਸਤ॥
ਜੁਬਾਂ ਖੁਦ ਕੁਸ਼ਾਯਿੰਦਹ ਅਜ਼ ਨਾਮ ਓਸਤ॥੫੨॥

Harankas keh derina ra hast dost.
Zubaan khud kushayend az naam ost.52.

Whosoever had any old friendship with someone, was also repeating his name only with his tongue. (52)

ਸ਼ਨਾਸਿਦ ਕਿ ਈਂ ਗੁਲ ਸੁਖਨ ਆਸ਼ਿਕ ਅਸਤ॥
ਬਗੁਫਤਨ ਹੁਮਾਯੂੰ ਸੁਬਕ ਤਨ ਖੁਸ਼ ਅਸਤ॥੫੩॥

Shanasid keh een gul sukhan aashiq ast.
Bguftan Humayon subak tan khush ast.53.

The Maulvi's daughter thus realized from their talk that both these blooming youths (blossoming flowers) were in love with each other. In their talk they appeared to be of good and delicate nature with beautiful build up. (53)

ਕਿ ਅਜ਼ ਇਸ਼ਕ ਅਜ਼ ਮੁਸ਼ਕ ਅਜ਼ ਖਮਰ ਖੂੰ॥
ਕਿ ਪਿਨਹਾਂ ਨ ਮਾਂਦ ਅਸਤ ਆਮਦ ਬਰੂੰ॥੫੪॥

Keh az ishaq az mushk az khamar khoon.
Keh pinhaan na maand ast aamad broon.54.

It is a well-known fact that no one could keep secret affairs of love, essence, wine or murder. These things cannot be kept hidden and can be smelt openly. (get revealed). (54)

ਬ ਸ਼ਹਿਰ ਅੰਦਰੂੰ ਗਸ਼ਤ ਸ਼ੁਹਰਤ ਪਜ਼ੀਰ॥
ਕਿ ਆਜ਼ਾਦਹੇ ਸ਼ਾਹੁ ਵ ਦੁਖਤਰ ਵਜ਼ੀਰ॥੫੫॥

**Ba shehar androon gasht shohrat pazeer.
Keh aazadhe shaho wa dukhtar wazir.55.**

So it became known to everyone and this was the talk of the town that the king's son and the minister's daughter were in love and were openly flirting with each other. (showing their love) (55)

ਸ਼ੁਨੀਦ ਈਂ ਸੁਖਨ ਸ਼ਹਿ ਦੁ ਕਿਸ਼ਤੀ ਬੁਖਾਂਦ॥
ਚੁਦਾ ਬਰ ਚੁਦਾ ਹਰਦੁ ਕਿਸ਼ਤੀ ਨਿਸ਼ਾਂਦ॥੫੬॥

**Shuneed een sukhan sheh do kishti bukhaand.
Juda bar juda hardoo kishti nishaand.56.**

The king, on learning (hearing) about this fact, sent for two boats and made them sit in different boats. (each one in a separate boat). (56)

ਰਵਾਂ ਕਰਦ ਓਰਾ ਬ ਦਰੀਯਾ ਅਜ਼ੀਮ॥
ਦੁ ਕਿਸ਼ਤੀ ਯਕੇ ਸ਼ੁਦ ਹਮਰ ਮਉਜ ਬੀਮ॥੫੭॥

**Rawan kard 'ora ba darya azim.
Do kishti yake shud hamaan mauj beem.57.**

The king then made these two boats afloat (leave) separately in a torrential river, but with (stormy conditions) both the boats came together (joined together). (57)

ਦੋ ਕਿਸ਼ਤੀ ਯਕੇ ਗਸ਼ਤ ਬਹੁਕਮੇ ਅਲਾਹ॥
ਬ ਯਕ ਜਾਂ ਦਰਾਮਦ ਹੁਮਾ ਸ਼ਮਸ਼ ਮਾਹ॥੫੮॥

Do kishti yake gasht bahukme Allah.
Ba yak jaan draamad huma shamas maah.58.

With the Will of the Lord (God's ordains) both the boats mingled with each other just as the sun and the moon had got together. (mixed). (58)

ਬੁਬੀਂ ਕੁਦਰਤੇ ਕਿਰਦਗਾਹੇ ਅਲਾਹ॥
ਦੁ ਤਨ ਰਾ ਯਕੇ ਕਰਦ ਅਜ਼ ਹੁਕਮ ਸ਼ਾਹਿ॥੫੯॥

Bubeen kudrate kirdgaahe Allah.
Do tan ra yake kard az hukam shah.59.

Look at the divine will (God's wonder) that with the God's Grace both the bodies were mingled with each other. (59)

ਬੁਦ ਕਿਸ਼ਤੀ ਦਰਾਮਦ ਬ ਯਕ ਜਾਂ ਦੁ ਤਨ॥
ਚਰਾਗੋ ਜਹਾਂ ਆਫਤਾਬੇ ਯਮਨ॥੬੦॥

Bud kishti dramad ba yak jaa do tan.
Chrage jahaan aftaabe Yaman.60.

Two bodies brought in two distinct boats were joined together. The world's radiance (girl) and the sun of Yaman (boy) (got together) got united with each other. (60)

ਬਿ ਰਫਤੰਦ ਕਿਸ਼ਤੀ ਬ ਦਰਿਆਈ ਗਾਰ॥
ਬ ਮਉਜ ਅੰਦਰ ਆਮਦ ਚੁ ਬਰਗੇ ਬਹਾਰ॥੬੧॥

Be raftand kishti ba daryae gaar.
Ba mauj andar aamad choo barge bahar.61.

The boat then started moving and finally reached the deep river. The boat was then caught in the waves of the river like the leaves during the spring season. (61)

ਯਕੇ ਅਜ਼ਦਹਾ ਬੂਦ ਆ ਜਾਂ ਨਿਸ਼ਸਤ॥
ਬ ਖੁਰਦਨ ਦਰਾਮਦ ਵਜਾਂ ਕਰਦ ਜਸਤ॥੬੨॥

Yake azdaha bood aan jaan nishast.
Ba khurdan dramad wajaan kard jast.62.

There was a big cobra coiled up there. He had come to eat them up, so he swooped on them. (62)

ਦਿਗਰ ਪੇਸ਼ਤਰ ਬੂਦ ਕਹਰੇ ਬਲਾ॥
ਦੁ ਦਸਤਸ਼ ਸਤ੍ਰੁ ਕਰਦ ਬੇ ਸਰ ਨੁਮਾ॥੬੩॥

Digar peshtar. bood qehre balaa.
Do dastash stoon kard be sar numaa.63.

From the other side of the boat appeared a huge monster, who had opened up his arms like pillars, and appeared like a human without head. (63)

ਮਿਯਾਂ ਰਫਤ ਸ਼ੁਦ ਕਿਸ਼ਤੀਏ ਹਰ ਦੁ ਦਸਤ॥
ਬਨੇਸੇ ਦਨਾਮਦ ਅਜ਼ੋ ਮਾਰ ਮਸਤ॥੬੪॥

Miyan raft shud kishtye har do dast.
Banese danamad azo maar mast.64.

The boat came out between the two hands of the monster.
When the poisonous cobra bit the monster (with its sting). (64)

ਗਰਿਫਤੰਦ ਓਰਾ ਬਦਸਤ ਅੰਦਰੂੰ॥
ਬਿ ਬਖਸ਼ੀਦ ਓਰਾ ਨ ਖੁਰਦੰਦ ਖੂੰ॥੬੫॥

Griftand 'o ra bdast androon.
Be bakhshid 'o ra na khurdand khoon.65.

The monster then held the cobra with his hands. So with
the Grace of the Lord none of the two could harm the children.
(They were saved). (65)

ਚੁਨਾਂ ਜੰਗ ਸ਼ੁਦ ਅਜ਼ਦਹਾ ਬਾ ਬਲਾ॥
ਕਿ ਬੇਰੂੰ ਨਿਆਮਦ ਬ ਹੁਕਮੇ ਖੁਦਾ॥੬੬॥

Chunнан jang shud azadaha ba blaa.
Keh beroon nayamad ba hukme khuda.66.

The cobra and the monster fought with each other so
furiously that none of them came out alive from the river
finally as per the Lord's Will. (both of them got killed in the
river.) (66)

ਚੁਨਾਂ ਮਉਜ ਖੇਜ਼ਦ ਜਿ ਦਰੀਯਾ ਅਜ਼ੀਮ॥
ਕਿ ਦੀਗਰ ਨ ਦਾਨਿਸਤ ਜੁਜ਼ ਯਕ ਕਰੀਮ॥੬੭॥

Chunaan mauj khazed ze darya azeem.
Keh deegar na daanist juz yak kreem.67.

Then there was a storm brewing inside the river, with the tumultuous waves rising high up, but apart from the benevolent Lord no one else could know their origin. (67)

ਰਵਾਂ ਗਸ਼ਤ ਕਿਸ਼ਤੀ ਬ ਮਉਜੇ ਬਲਾ॥
ਬਰਾਹੇ ਖਲਾਸੀ ਜਿ ਰਹਮਤ ਖੁਦਾ॥੬੮॥

Rawan gasht kishti ba mauje balaa.
Braahe khalasi ze rehmat khuda.68.

Then the boat continued its movement within those heavy, lashing waves. They were seeking Lord's Grace and benevolence to get rid of their suffering and panic. (68)

ਬ ਆਖਰ ਹਮ ਅਜ਼ ਹੁਕਮ ਪਰਵਰਦਿਗਾਰ॥
ਕਿ ਕਿਸ਼ਤੀ ਬਰਆਮਦ ਜਿ ਦਰੀਯਾ ਕਿਨਾਰ॥੬੯॥

Ba aakhar ham az hukam parwardgar.
Keh kishti bramad ze darya kinar.69.

With the Lord's Grace and his Will, the boat then came out safely from the river and landed on the side of the river. (69)

ਕਿ ਬੇਰੂੰ ਬਰਾਮਦ ਅਜ਼ਾਂ ਹਰ ਦੁ ਤਨ॥
ਨਿਸ਼ਸਤਹ ਲਬੇ ਆਬਿ ਦਰਿਯਾ ਯਮਨ॥੭੦॥

Keh beroon bramad azan har do tan.
Nishasta labay aabe darya Yaman.70.

Both of them then came out of the boat safely, and sat on the banks of the river Yaman. (70)

ਬਰਾਮਦ ਯਕੇ ਸ਼ੇਰ ਦੀਦਨ ਸਿਤਾਬ॥
ਬਖੁਰਦਨ ਅਜ਼ਾਂ ਹਰ ਦੁ ਤਨ ਰਾ ਕਬਾਬ॥੭੧॥

Braamad yake. sher didan sitaab.
Bkhurdan azaan har do tan ra kabaab.71.

Suddenly a lion happened to approach there and watching them was keenly wishing to eat their flesh and swooped on them. (71)

ਜ਼ਿ ਦਰਿਯਾ ਬਰਾਮਦ ਜ਼ਿ ਮਗਰੇ ਅਜ਼ੀਮ॥
ਖੁਰਮ ਹਰ ਦੁ ਤਨ ਰਾ ਬਹੁਕਮੇ ਕਰੀਮ॥੭੨॥

Ze darya bramad ze magre azeem.
Khuram har do tan ra bahukme kreem.72.

In the meantime a crocodile came out of the river with the ordains of the Lord to eat them up. (devour them). (72)

ਬ ਜਾਇਸ਼ ਦਰਾਮਦ ਜਿ ਸ਼ੇਰੇ ਸ਼ਿਤਾਬ॥
ਗਜ਼ਦਸ਼ ਹਮੀਂ ਬੁਰਦ ਬਰ ਰੋਦ ਆਬ॥੭੩॥

Ba jaesh dramad ze shere shitaab.
Gazandash hameen burd bar rode aab.73.

In the meantime, the lion also had reached there suddenly and jumped into the river waters to kill the children. (73)

ਬ ਪੇਚੀਦ ਸਰ ਓ ਖਤਾ ਗਸ਼ਤ ਸ਼ੇਰ॥
ਬ ਦਹਨੇ ਦਿਗਰ ਦੁਸ਼ਮਨ ਅਫਤਦ ਦਲੇਰ॥੭੪॥

Ba pecheed sar 'o khata gasht sher.
Ba dehne digar dushman aftad daler.74.

To save themselves from the lion's attack, they moved their heads on one side, so that the lion fell into the mouth of the second enemy, the crocodile. (74)

ਬ ਗੀਰਦ ਮਗਰ ਦਸਤ ਸ਼ੇਰੋ ਸ਼ਿਤਾਬ॥
ਬ ਬੁਰਦੰਦ ਓ ਰਾ ਕਸ਼ੀਦਹ ਦਰ ਆਬ॥੭੫॥

Ba geerad magar dust shero shitab.
Burdand 'o ra kasheeda dar aab.75.

The crocodile at once caught hold of the lion in his mouth and dragged him inside the river. (75)

ਬੁਬੀਂ ਕੁਦਰਤੇ ਕਿਰਦਗਾਰੇ ਜਹਾਂ॥
ਕਿ ਈਂ ਰਾ ਬ ਬਖਸ਼ੀਦ ਕੁਸ਼ਤਸ਼ ਅਜ਼ਾਂ॥੭੬॥

Bubeen kudrate kirdagaare jahan.
Keh een ra ba bakhsheed kushtash azan.76.

Look at the divine power of the creator of the universe,
the Lord-sublime, who protected both of them and the lion
got killed instead. (76)

ਬਿ ਰਫਤੰਦ ਹਰ ਦੋ ਬ ਹੁਕਮੇ ਅਮੀਰ॥
ਯਕੇ ਸ਼ਾਹਜ਼ਾਦਹ ਬ ਦੁਖਤਰ ਵਜ਼ੀਰ॥੭੭॥

Keh raftand har do ba hukme amir.
Yake shahzaada ba dukhtar wazir.77.

With the Lord's Grace and His ordains, both of them
moved ahead. One was the king's son and the other, the
minister's daughter. (77)

ਬਿ ਅਫਤਾਦ ਹਰ ਦੋ ਬ ਦਸਤਿ ਅਜ਼ੀਮ॥
ਨ ਸ਼ਾਯਦ ਦਿਗਰ ਦੀਦ ਜੁਜ਼ ਯਕ ਕਰੀਮ॥੭੮॥

Be aftaad har do ba daste azeem.
Na shayad digar deed juz yak kreem.78.

They reached a great massive jungle, where there could
be no other saviour except the Lord Almighty. (78)

ਬ ਮੁਲਕੇ ਹਬਸ਼ ਆਮਦ ਆਂ ਨੇਕ ਖੋਇ॥
ਯਕੇ ਸ਼ਾਹਜ਼ਾਦਹ ਦਿਗਰ ਖ਼ੂਬ ਰੋਇ॥੭੯॥

Ba mulke habash aamad aan nek khoye.
Yake shahzaada digar khoob roye.79.

Both of them, looking gracious and good natured came to the land of Habash; one of them was the king's son and the other, the (beautiful) charming daughter of the minister. (79)

ਦਰਆਂ ਜਾ ਬਿਆਮਦ ਕਿ ਬਿਨਸ਼ਸਤਹ ਸ਼ਾਹ॥
ਨਸ਼ਸਤੰਦ ਸ਼ਬ ਰੰਗ ਜ਼ਰਰੀਂ ਕੁਲਾਹ॥੮੦॥

Dar aan ja biyammd keh binshasta shaah.
Nishastand shab rang zarrin kulah.80.

Moving further, they reached the spot where the king of the Negro land was seated. The dark coloured king, black like the night, having a golden crown, was seated on the throne. (80)

ਬ ਦੀਦੰਦ ਓ ਰਾ ਬੁਖਾਦੰਦ ਪੇਸ਼॥
ਬ ਗੁਫਤੰਦ ਕਿ ਏ ਸ਼ੇਰ ਆਜ਼ਾਦ ਕੇਸ਼॥੮੧॥

Ba deedand 'o ra bukhadand pesh.
Ba guftand keh ye sher aazad kesh.81.

When the king saw them, he called them to be close to him and said, "O warrior having an independent (distinct) religion !" (81)

ਜਿ ਮੁਲਕੇ ਕਦਾਮੀ ਤੁ ਬ ਮਨ ਬਗੋ॥
ਚਿ ਨਾਮੇ ਕਿਰਾ ਤੋ ਬਈ ਤਰਫ ਜੋ॥੮੨॥

**Ze mulke kadaami to ba man bago.
Cheh naame kira to bae tarf jo.82.**

“Tell me, which country you belong to ? What is your name and whom are you trying to look for (to search) in this jungle ?” (82)

ਵਗਰ ਨਹ ਮਰਾ ਤੋ ਨ ਗੋਈਂ ਚੁ ਰਾਸਤ॥
ਕਿ ਮੁਰਦਨ ਸ਼ਿਤਾਬ ਅਸਤ ਏਜ਼ਦ ਗਵਾਹਸਤ॥੮੩॥

**Wagar nah mara to na goii choo rast.
Keh murdan shitaab ast ezad gawahst.83.**

“The Lord is my witness, in case you do not tell me the truth, then your death is ensured. (definite). (83)

ਸ਼ਹਿਨਸ਼ਾਹਿ ਪਿਸਰੇ ਮ ਮਾਯੰਦਰਾਂ॥
ਕਿ ਦੁਖਤਰ ਵਜ਼ੀਰ ਅਸਤ ਈਂ ਨਉ ਜਵਾਂ॥੮੪॥

**Shahenshaahe pisrey ma mayandraan.
Keh dukhtar wazir ast een nau jawaan.84.**

The boy replied, “O king ! I am the son of the king of Mayindra land and this young girl is the daughter of the minister of the land. (84)

ਹਕੀਕਤ ਬ ਗੁਫਤਸ਼ ਜਿ ਪੇਸ਼ੀਨਹ ਹਾਲ॥
ਕਿ ਬਰ ਵੈ ਚੁ ਬੁਗਜ਼ਸ਼ਤ ਚੰਦੀਂ ਜਵਾਲ॥੮੫॥

Haqiqat ba guftash ze peshinah hall.
Keh bar waye choo bugzasht chandin zawal.85.

Whatever had happened to them earlier was explained by the boy to the king in detail. Then he related all the hardships and sufferings, they had come across, to the king. (85)

ਬ ਮਿਹਰਸ਼ ਦਰਾਮਦ ਬਿਗੁਫਤ ਅਜ਼ ਜ਼ਬਾ॥
ਮਰਾ ਖਾਨਹ ਜਾਏ ਜਿ ਖੁਦ ਖਾਨਹ ਦਾ॥੮੬॥

Ba meharash dramad biguft az zabaan.
Mara khana jaaye ze khud khana daan.86.

The king felt greatly moved on listening to their tale of woes and became very lenient and kind of heart and said, "Please treat my house as your own, without having any hesitation." (86)

ਵਜ਼ਾਰਤ ਖੁਦਸ਼ ਰਾ ਤੁਰਾਮੇ ਦਿਹਮ॥
ਕੁਲਾਹੇ ਮੁਮਾਲਿਕ ਤੁ ਬਰ ਸਰ ਨਿਹਮ॥੮੭॥

Wazaart khudsh ra turame deham.
Kulahe mumalik to bar sar neham.87.

The king said, "I would appoint you as my minister and would offer you the kingdom of many areas (lands). (I give you the crown of the kingship of many lands.) (87)

ਬ ਗੁਫਤੰਦ ਈਂ ਰਾ ਵ ਕਰਦੰਦ ਵਜ਼ੀਰ॥
ਕਿ ਨਾਮੇ ਵਜ਼ਾਂ ਬੂਦ ਰੌਸ਼ਨ ਜ਼ਮੀਰ॥੮੮॥

Ba guftand een ra wa kardand wazir.
Keh naame wazaan bood roshan zameer.88.

Having said this, the king appointed the young man,
named Roshan Zamir, as his minister. (88)

ਬ ਹਰ ਜਾ ਕਿ ਦੁਸ਼ਮਨ ਸ਼ਨਾਸਦ ਅਜ਼ੀਮ॥
ਦਵੀਦੰਦ ਬਰ ਵੈ ਬ ਹੁਕਮੇ ਕਰੀਮ॥੮੯॥

Ba har ja keh dushman shanasad azeem.
Davedand bar wai ba hukme karim.89.

He then traced out all the enemies of the king in various
places and then with the Lord's Will and Grace attacked
them. (89)

ਕਿ ਖ਼ੂਨਸ਼ ਬਰੇਜ਼ੀਦ ਕਰਦੰਦ ਜ਼ੇਰ॥
ਦਿਗਰ ਜਾ ਸ਼ੁਨਦੇ ਦਵੀਦੇ ਦਲੇਰ॥੯੦॥

Keh khoonash brazeed kardand zer.
Digar ja shunade daweede daler.90.

By attacking the enemy and then spilling his blood (in a
bloody battle) he would make him surrender. Then finding
out about another rebellious type enemy, he would attack him
also with great bravery (with strength). (90)

ਬ ਹਰ ਜਾ ਕਿ ਤਰਕਸ਼ ਬਰੇਜ਼ੰਦ ਤੀਰ॥
ਬ ਕੁਸ਼ਤੇ ਅਦੂਰਾ ਬ ਕਰਦੇ ਅਸੀਰ॥੯੧॥

Ba harja keh tarkash brazand teer.
Ba kushte adoora ba karde aseer.91.

Wherever he would strike with his arrows, taken out of his quiver, either he would kill the enemy or would imprison him. (91)

ਬ ਮੁਦਤ ਯਕੇ ਸਾਲ ਤਾ ਚਾਰ ਮਾਹ॥
ਦਰਿਖਸ਼ਿੰਦਹ ਆਮਦ ਚੁ ਰਖਸ਼ਿੰਦਹ ਮਾਹ॥੯੨॥

Ba mudat yake saal ta chaar maah.
Drikhshanda aamad choo rakhshinda maah.92.

Within a period of one year and four months, this boy had shone forth like the full moon, throughout the land. (he became renowned all over.) (92)

ਬ ਦੋਜੰਦ ਦੁਸ਼ਮਨ ਬ ਸੋਜੰਦ ਤਨ॥
ਬ ਯਾਦ ਆਮਦਸ਼ ਰੋਜ਼ਗਾਰੇ ਕੁਹਨ॥੯੩॥

Ba dozand dushman ba sozand tan.
Ba yaad aamdash rozgare kohan.93.

All the bodies of the enemies, killed by him, with his striking arrows, were burnt by him in fire. While performing these acts, he was reminded of his olden days (earlier life). (93)

ਬ ਗੁਫਤਸ਼ ਯਕੇ ਰੋਜ਼ ਦੁਖਤਰ ਵਜ਼ੀਰ॥
ਕਿ ਏ ਸ਼ਾਹ ਸ਼ਾਹਾਨ ਰਉਸ਼ਨ ਜ਼ਮੀਰ॥੯੪॥

Ba guftash yake roze dukhtar wazir.
Keh ye shaah shahaan roshan zamir.94.

One day the minister's daughter told him, "O king-emperor, Roshan Zamir !" (94)

ਬ ਯਕ ਬਾਰ ਮੁਲਕਤ ਫਰਾਮੋਸ਼ ਗਸ਼ਤ॥
ਕਿ ਅਜ਼ ਮਸਤ ਮਸਤੀ ਹਮਹ ਹੋਸ਼ ਗਸ਼ਤ॥੯੫॥

Ba yak baar mulkat framosh gasht.
Keh az mast masti hamah hosh gasht.95.

"In one moment only you have completely forgotten your own land (country). You have got engrossed in this position so much, being intoxicated with power (lust) that you have lost all sense of proportion." (95)

ਤੁ ਆਂ ਮੁਲਕ ਪੇਸ਼ੀਨਹਰਾ ਯਾਦ ਕੁਨ॥
ਕਿ ਸ਼ਹਿਰੇ ਪਿਦਰ ਰਾ ਤੁ ਆਬਾਦ ਕੁਨ॥੯੬॥

Tu aan mulk peshinahra yaad kun.
Keh shahare pidar ra to aabad kun.96.

"Try to remember your precious land (of birth) and then try to settle (develop) your father's town once again. (96)

ਨਿਗਹ ਦਾਸ਼ਤ ਅਜ਼ ਫੌਜ਼ ਲਸ਼ਕਰ ਤਮਾਮ॥
ਬਸੇ ਗੰਜ ਬਖਸ਼ੀਦ ਬਰ ਵੈ ਮੁਦਾਮ॥੯੭॥

Nigah dasht az fauj lashkar tamaam.
Base ganj bakhshid bar wai mudaam.97.

He kept an eye on the infantry and cavalry forces, whom
he used to bestow wealth from the treasury always. (97)

ਯਕੇ ਲਸ਼ਕਰ ਆਰਾਸਤ ਚੂੰ ਨਉ ਬਹਾਰ॥
ਜ਼ਿ ਖੰਜਰ ਵ ਗੁਰਜੋ ਵ ਬਕਤਰ ਹਜ਼ਾਰ॥੯੮॥

Yake lashkar aarast choon nau bahaar.
Ze khanjar wa gurjo wa baktar hazaar.98.

Then he organised an army like the spring season, with
youthful warriors. Then he arranged thousands of daggers,
maces and coats of mail (protective covering) for them. (98)

ਜ਼ਿਰਹ ਖੋਦ ਖੁਫਤਾਨ ਬਰਗਸ਼ਤਵਾਨ॥
ਜ਼ਿ ਸ਼ਮਸ਼ੀਰ ਹਿੰਦੀ ਗਿਰਾਂ ਤਾ ਗਿਰਾਨ॥੯੯॥

Zirah khode khuftaan bargashtwaan.
Ze shamsheer Hindi giran ta giraan.99.

Then he managed to collect many helmets, protective
coats of iron cloaks, coarse woollen bandage and Indian
swords which were very costly and heavy (in weight). (99)

ਜਿ ਬੰਦੂਕ ਮਸਹਦ ਵ ਚੀਨੀ ਕਮਾਨ॥
ਜਿਰਹ ਰੂਮ ਸ਼ਮਸ਼ੇਰ ਹਿੰਦੋਸਤਾਨ॥੧੦੦॥

**Ze bandooq Mashad wa Cheeni kamaan.
Zirah room shamsher Hindostaan.100.**

Then he collected guns from Mashad land, bows from China, coats of mail from Russia and swords from Hindustan.
(100)

ਚਿ ਅਜ਼ ਤਾਜ਼ੀ ਅਸਪਾਨ ਫੌਲਾਦ ਨਾਲ॥
ਹਮਹ ਜੂ ਬਦਹ ਫੀਲਾਨ ਅਜਿਸ਼ ਬੇ ਮਿਸਾਲ॥੧੦੧॥

**Cheh az tazi aspaan faulad naal.
Hamah joo badah feelan ajish bemisal.101.**

The horses with steel hooves from Arabia and incomparable black elephants were also gathered. (101)

ਹਮਹ ਸ਼ੇਰ ਮਰਦਾਂ ਵ ਜ਼ੋਰਾਵਰਾਂ॥
ਕਿ ਸ਼ੇਰ ਅਫਕਨਾਂ ਰਾ ਬ ਸ਼ਫ ਅਫਕਨਾਂ॥੧੦੨॥

**Hamah sher maradan wa zorawaraan.
Keh sher afganaan ra ba shaf Afganaan.102.**

The warriors of his army were very brave and full of courage, who were ready to confront (and kill) even lions and were ready to annihilate groups of mighty heroes. (102)

ਬ ਰਜ਼ਮ ਅੰਦਰੂ ਹਮ ਚੁ ਪੀਲ ਅਫਕਨ ਅਸਤ॥
ਬ ਬਜ਼ਮ ਅੰਦਰੂ ਚਰਬ ਚਾਲਾਕ ਦਸਤ॥੧੦੩॥

Ba razam androon ham choo peel afgan ast.
Ba bazam androon charb chalak dast.103.

He himself was so brave that he could match the strength of an elephant and defeat him in battle. In the assembly of men he was very shrewd (clever) and very smart in his hand movements. (103)

ਨਿਸ਼ਾਂ ਮੇ ਦਿਹਦ ਨੇਜ਼ਹ ਰਾ ਨੌਕ ਖ਼ੂੰ॥
ਕਸ਼ੀਦੰਦ ਅਜ਼ ਤੇਗ਼ ਜ਼ਹਿਰ ਆਬ ਗ਼ੂੰ॥੧੦੪॥

Nishaan meydehad neza ra noke khoon.
Kashidand az tegh zahar aab goon.104.

His strike with a pointed spear would bleed the enemy to death (would indicate sure death) and the sharp swords were given a coating of poison. (104)

ਯਕੇ ਫਉਜ਼ ਆਰਾਸਤਹ ਹਮ ਚੁ ਕੌਹ॥
ਜੁਵਾਨਾਨਿ ਸ਼ਾਹਿਸਤਹੇ ਯਕ ਗਰੋਹ॥੧੦੫॥

Yake fauj aarasta ham choo koh.
Jawanane shaistahey yak groh.105.

He organised a huge army of gallant soldiers like a mountain, which was a collection of handsome young men. (105)

ਬ ਪੋਸ਼ੀਦ ਦਸਤਾਰ ਦੁਖਤਰ ਵਜ਼ੀਰ॥
ਬ ਬਸਤੰਦ ਸ਼ਮਸ਼ੇਰ ਜੁਸਤੰਦ ਤੀਰ॥੧੦੬॥

Ba posheed dastar dukhtar wazir.
Ba bastand shamsher justand teer.106.

The minister's daughter also wore a turban on her head
and collected some arrows in her quiver. (106)

ਬ ਸਰਦਾਰੀਏ ਕਰਦ ਪੇਸ਼ੀਨਹ ਫਉਜ॥
ਰਵਾਂ ਕਰਦ ਲਸ਼ਕਰ ਚੁ ਦੁਰਿਆਇ ਮਉਜ॥੧੦੭॥

Ba sardariye kard pesheena fauj.
Rawaan kard lashkar choo doryae mauj.107.

The minister's daughter was made the commander of the
troops, and the army moved like the waves of a river. (107)

ਯਕੇ ਗੋਲ ਬਸਤਹ ਚੁ ਅਬਰੇ ਸਿਯਾਹ॥
ਬ ਲਰਜ਼ੀਦ ਬੂਮੋ ਬ ਲਰਜ਼ੀਦ ਮਾਹ॥੧੦੮॥

Yake gol bastah choo abre syaah.
Ba larzid boomo ba larzeed maah.108.

The troops were made to depart like a huge army
comparable to the cluster of dark black clouds. With their
movement even the Earth was trembling and the moon felt
wavered. (lost its balance). (108)

ਬਿਯਾਵੁਰਦ ਲਸ਼ਕਰ ਚੁ ਬਰ ਵੈ ਹਦੂਦ॥
ਸਲਾਹੇ ਦਿਗਰ ਤੀਰ ਤੇਗੋ ਨਮੂਦ॥੧੦੯॥

Bayawoord lashkar choo bar wai hadood.
Salaahе digar teer tegho namood.109.

When the troops reached the border of that kingdom,
then there was no need felt of more arms, arrows or swords.
(109)

ਬਿ ਆਰਾਸਤ ਲਸ਼ਕਰ ਬਸਾਜੇ ਤਮਾਮ॥
ਹਮਹ ਖੰਜਰੋ ਗੁਰਜ਼ ਗੋਪਾਲ ਨਾਮ॥੧੧੦॥

Be aarasta lashkar basaze tamaam.
Hamah khanjro guraz Gopal naam.110.

The whole army was fully armed with weapons like
bayonets, daggers and maces called Gopal. (110)

ਬ ਬੁਰਦੰਦ ਅਕਲੀਮ ਤਾ ਰਾਜ ਤਖਤ॥
ਬ ਬੁਰਦਨ ਸ਼ਹੇ ਬਾਦ ਪਾਯਾਨ ਰਖਤ॥੧੧੧॥

Ba burdand aqleem ta raaj takht.
Ba burdan shahe baad paayan rakht.111.

They plundered that country very badly including royal
horses moving with the speed of the wind, and some other
war material. (111)

ਚੁਨਾਂ ਜੰਗ ਕਰਦੰਦ ਆਂ ਮੁਲਕ ਰਾ॥
ਚੁ ਬਰਗੇ ਦਰਖਤਾਂ ਜਿ ਬਾਦੇ ਸਬਾ॥੧੧੨॥

Chunaan jang kardand aan mulk ra.
Choo barge drakhtaan ze baade saba.112.

As a result of this battle, the land was ravished and looted,
just as the winds of autumn denude the trees of their leaves.
(112)

ਬ ਕੁਸ਼ਤਨ ਅਦੂ ਰਾ ਕੁਸ਼ਾਯਦ ਬ ਪੇਸ਼॥
ਬ ਬੇਰੂ ਜਿ ਮੁਲਕਸ਼ ਹਮਹ ਰੂਹ ਰੇਸ਼॥੧੧੩॥

Ba kushtan adoo ra kushaayad ba pesh.
Ba beroon ze mulkash hamah rooh resh.113.

Having killed the enemy, they opened up the route to
further advancement. The persons found on the outskirts were
also wounded badly with facial and head injuries. (113)

ਪਰੀ ਚਿਹਰਏ ਹਮ ਚੁ ਸ਼ੇਰੇ ਨਿਯਾਦ॥
ਬ ਕੁਸ਼ਤਨ ਅਦੂਰਾ ਕਿ ਖੰਜਰ ਕੁਸ਼ਾਦ॥੧੧੪॥

Pari chehraye hum choo shere nayaad.
Ba kushtan adoora keh khanjar kushaad.114.

The fairy like daughter of the minister was furious with
rage like the tigress. She was ready with her dagger to attack
the enemy, taking her aim at any upcoming enemy. (114)

ਬ ਹਰ ਜਾ ਦਵੀਦੇ ਬ ਕੁਸ਼ਤੇ ਅਜ਼ਾਂ॥
ਬ ਹਰ ਜਾ ਰਸ਼ੀਦੇ ਬ ਬਸਤੇ ਅਜ਼ਾਂ॥੧੧੫॥

Ba har ja daweede ba kushte azaan.
Ba har ja rasheedey ba baste azaan.115.

Wherever she would launch an attack, the enemies were killed and would take up prisoners wherever she went. (115)

ਸ਼ੁਨੀਦੇ ਈਂ ਅਜ਼ਾਂ ਸ਼ਾਹਿ ਮਾਯੰਦਰਾਂ॥
ਬ ਤੁੰਦੀ ਦਰਾਮਦ ਬ ਜਾਇਸ਼ ਹੁਮਾਂ॥੧੧੬॥

Shuneeday een azaan shahe mayandran.
Ba tundi dramad ba jaayesh humaan.116.

The king of Mayindra also heard about these attacks and rushed with great fury to that place. (116)

ਬ ਆਰਾਸਤਹ ਫਉਜ ਚੂੰ ਨਉ ਬਹਾਰ॥
ਜ਼ਿ ਤੋਪੇ ਤੁਪਕ ਖੰਜਰੇ ਆਬਦਾਰ॥੧੧੭॥

Ba aarastah fauj choon nao bahaar.
Ze topey tupak khanjre aabdaar.117.

The king had organised his army fully like the spring festival, and the warriors were looking glorious armed with guns, cannons, and daggers with poisoned blades. (117)

ਬਪੇਸ਼ੇ ਸ਼ਫ਼ ਆਮਦ ਚੁ ਦਰਿਆ ਅਮੀਕ॥
ਜਿ ਸਰ ਤਾ ਕਦਮ ਹਮ ਚੁ ਆਹਨ ਗਰੀਕ॥੧੧੮॥

Bapeshe shaf aamad choo darya ameek.
Ze sar ta kadam ham choo aahan greek.118.

The warriors came down to the battle field like the deep river, flowing down. They had covered their bodies, from head to foot, with protective coating (of iron) and were armed with various weapons. (118)

ਬ ਆਵਾਜ਼ ਤੋਪੋ ਤਮਾਚਹ ਤੁਫੰਗ॥
ਜ਼ਿਮੀਂ ਗਸ਼ਤ ਹਮ ਚੁ ਗੁਲੇ ਲਾਲਹ ਰੰਗ॥੧੧੯॥

Ba aawaz topo tamasha tufang.
Zimeen gasht ham choo gule lalah rang.119.

The sound of firing pistols, cannons and guns was being heard, and the land was covered with blood, and became red like poppy flower. (119)

ਬ ਮੈਦਾਂ ਦਰਾਮਦ ਕਿ ਦੁਖਤਰ ਵਜ਼ੀਰ॥
ਬ ਯਕ ਦਸਤ ਚੀਨੀ ਕਮਾਂ ਦਸਤ ਤੀਰ॥੧੨੦॥

Ba Maidan daramad keh dukhtar wazir.
Ba yak dast cheeni kamaan dast teer.120.

The minister's daughter then came to the battle field, having the chinese bow in one hand, and an arrow in the other hand. (120)

ਬ ਹਰ ਜਾ ਕਿ ਪਰੱਰਾਂ ਸ਼ਵਦ ਤੀਰ ਦਸਤ॥
ਬ ਸਦ ਪਹਿਲੂਏ ਪੀਲ ਮਰਦਾਂ ਗੁਜ਼ਸ਼ਤ॥੧੨੧॥

Ba har ja keh parran shawad teer dast.
Ba sad pehlooe peel mardaan gujasht.121.

Wherever her arrows struck, they would pierce through the ribs of many men and hundreds of elephants. (They were killed). (121)

ਚੁਨਾ ਮਉਜ਼ ਖੇਜ਼ਦ ਜ਼ਿ ਦਰਿਯਾਬ ਸੰਗ॥
ਬ ਰਖਸ਼ ਅੰਦਰ ਆਮਦ ਚੁ ਤੇਗੋ ਨਿਹੰਗ॥੧੨੨॥

Chuna mauj khezad ze daryaab sang.
Ba rakhsh andar aamad choo tegho nihang.122.

The swords of the warriors were striking and flashing just as the river ripples strike a stone producing sparkles of light. (122)

ਬ ਤਾਬਸ਼ ਦਰਾਮਦ ਯਕੇ ਤਾਬਨਾਕ॥
ਬ ਰਖਸ਼ ਅੰਦਰ ਆਮਦ ਯਕੇ ਖ਼ੂਨ ਖ਼ਾਕ॥੧੨੩॥

Ba taabash dramad yake taabnak.
Ba rakhsh andar aamad yake khoon khaak.123.

When a flashing sword shone forth, then the blood and ground became red in colour and was shining. (The whole area was red with bloodshed). (123)

ਬ ਤਾਬਸ਼ ਦਰਾਮਦ ਹਮਹ ਹਿੰਦ ਤੇਗ॥
ਬ ਗੁੱਰੀਦ ਲਸ਼ਕਰ ਚੁ ਦਰਿਆਇ ਮੇਗ॥੧੨੪॥

Ba taabash dramad hamah Hind tegh.
Ba gurreed lashkar choo daryae megh.124.

The Indian swords were shining like flashes of light in the battle field, and the forces were thundering like the dark clouds resulting in torrential rains. (124)

ਬ ਚਰਖ ਅੰਦਰ ਆਮਦ ਬ ਚੀਨੀ ਕਮਾਂ॥
ਬ ਤਾਬ ਆਮਦਸ਼, ਤੇਗ ਹਿੰਦੋਸਤਾਂ॥੧੨੫॥

Ba charkh andar aamad ba cheeni kamaan.
Ba taab aamdash tegh Hindostaan.125.

The chinese bow and arrows although the Indian swords held in the hands of the daughter of the minister were showing their wonders (in the battle field). (125)

ਗਰੇਵਹ ਬਵਾਵੁਰਦ ਚੰਦੀ ਕਰੋਹ॥
ਬ ਲਰਜ਼ੀਦ ਦਰਯਾਬ ਦਰਗੀਦ ਕੋਹ॥੧੨੬॥

Grewah bawawoord chandi kroh.
Ba larzeed daryaab darreed koh.126.

The din of the battle cries, was being heard from miles even. The river was agitated (trembling) and the mountains also burst into various parts (with the battle cries). (126)

ਬ ਰਖਸ਼ ਅੰਦਰ ਆਮਦ ਜ਼ਿਮੀਨੋ ਜ਼ਮਾਂ॥
ਬ ਤਾਬਸ਼ ਦਰਾਮਦ ਚੁ ਤੇਗੋ ਯਮਾਂ॥੧੨੭॥

Ba rakhsh andar aamad zameeno zamaan.
Ba taabash draamad choo teghe Yamaan.127.

When the swords of Yaman land were flashing across the battle field, both the Earth and the sky were illumined fully. (127)

ਬ ਤੇਜ਼ ਮਾਮਦੋ ਨੇਜ਼ਹੇ ਬਾਂਸਤੀਂ॥
ਬ ਜੁੰਬਸ਼ ਦਰਾਮਦ ਤਨੇ ਨਾਜ਼ਨੀਂ॥੧੨੮॥

Ba tez mamado nezhe bansteen.
Ba jumbash dramad tane nazneen.128.

When the delicate and beautiful body of the girl (minister's daughter) was agitated and was furious with rage, then the steel attached to the bamboos (of the spears) also got active with swiftness. (The spears were striking with force). (128)

ਬ ਸ਼ੋਰਸ਼ ਦਰਾਮਦ ਨਫਰਹਾਇ ਕੁਹਿਰ॥
ਜ਼ਿ ਤੋਪੋ ਵ ਨੇਜ਼ਹ ਬ ਪੋਸ਼ੀਦ ਦਹਿਰ॥੧੨੯॥

Ba shorash dramad nafarhaaye kohir.
Ze topo wa nezah ba posheed dahar.129.

When the troops engaged in the warfare in the battlefield raised hue and cry, then the whole world was covered with the dust raised by the cannons and the spears flying around. (129)

ਬ ਚੁੰਬਸ਼ ਦਰਾਮਦ ਕਮਾਨੋ ਕਮੰਦ॥
ਦਰਖਸ਼ਾਂ ਚੁਦਹ ਤੇਗਿ ਸੀਮਾਬ ਤੁੰਦ॥੧੩੦॥

**Ba jumbash dramad kamaano kamand.
Drakhshaan zudah teg seemaab tund.130.**

The bows and traps used in the battle were trembling with furry and the Indian made swords with shining blades like mercury were flashing brilliantly. (130)

ਬ ਜੋਸ਼ ਆਮਦਹ ਖੰਜਰਿ ਖੁਾਰ ਖੂੰ॥
ਜ਼ਬਾਂ ਨੇਜ਼ਹ ਮਾਰਸ਼ ਬਰਾਮਦ ਬਰੂੰ॥੧੩੧॥

**Ba josh aamdah khanjare khawar khoon.
Zabaan nezah marash braamad breon.131.**

The blood thirsty daggers also became active and the spear with a blade protruding like the snake's tongue also came out furiously. (The daggers and spears were used freely.) (131)

ਬ ਤਾਬਸ਼ ਦਰਾਮਦ ਲਕੋ ਤਾਬਨਾਕ॥
ਯਕੇ ਸੁਰਖ ਗੋਰਿਰਦ ਸ਼ੁਦ ਖੁੰਨ ਖਾਕ॥੧੩੨॥

**Ba taabash draamad lako taabnaak.
Yake surakh gorrid shud khoon khaak.132.**

The brilliance of the weapons, in use all around, produced flashes of light throughout the battle field and the Earth (ground) filled with spilt blood became red coloured like the sulphur (brim stone). (132)

ਦਿਹਾ ਦਿਹ ਦਰਾਮਦ ਜਿ ਤੀਰੋ ਤੁਫੰਗ॥
ਹਯਾ ਹਯ ਦਰਾਮਦ ਨਿਹੰਗੋ ਨਿਹੰਗ॥੧੩੩॥

Deha deh dramad ze teero tufang.
Haya hay dramad nehango nehang.133.

The noise of the shooting of guns and arrows was being heard all over, and the warriors looking like crocodiles were heaving sighs of pain (wounded) in the battlefield. (133)

ਚਕਾ ਚਾਕ ਬਰਖਾਸਤ ਤੀਰੋ ਕਮਾਂ॥
ਬਰਾਮਦ ਯਕੇ ਰੁਸਤ ਖੇਜ਼ ਅਜ਼ ਜ਼ਹਾਂ॥੧੩੪॥

Chaka chaak barkhaast teero kamaan.
Bramad yake rust khesh az jahaan.134.

The arrows, shot from the bows, were producing a hissing noise and it appeared as if doomday had dawned on the Earth (in the world) suddenly. (134)

ਨ ਪੋਯਿੰਦਰ ਰਾ ਬਰ ਜ਼ਿਮੀਂ ਬੂਦ ਜਾ॥
ਨ ਖਰਿੰਦਹ ਰਾ ਦਰ ਹਵਾ ਬੂਦ ਰਾਹ॥੧੩੫॥

Na poendar ra bar zimeen bood jaa.
Na prindah ra dar hawa bood raah.135.

The ground was littered with corpses, so that there was no room for the pedestrains to walk on the Earth. The birds, however, were not getting free space to fly in the air, as the sky was filled with the arrows, being shot around. (135)

ਚੁਨਾ ਤੇਗ ਬਾਰੀਦ ਮਿਯਾਨੇ ਮੁਸਾਫ਼॥
ਕਿ ਅਜ਼ ਕੁਸ਼ਤਗਾਂ ਸ਼ੁਦ ਜ਼ਿਮੀਂ ਕੋਹ ਕਾਫ਼॥੧੩੬॥

Chunaan tegh baareed miyane musaaf.
Keh az khushtgaan shud zameen koh qaaf.136.

The sword was wielded so furiously in the battlefield, without any check, that the Earth was covered with dead bodies, rising upto the height of mountain Kaaf. (Koh Kaaf) That is there were heaps of corpses piled up on each other.
(136)

ਕਿ ਪਾਓ ਸਰ ਅੰਬੋਹ ਚੰਦਾਂ ਸ਼ੁਦਹ॥
ਕਿ ਮੈਦਾਂ ਪੁਰ ਅਜ਼ ਗੋਇ ਚਉਗਾਂ ਸ਼ੁਦਹ॥੧੩੭॥

Keh pao sar amboh chandan shudh.
Ke maidaan pur az goe chaugaan shudh.137.

The heads and feet of the dead warriors lay in heaps on the ground, and it appeared as if the battlefield was filled with the balls and pigeon holes.
(137)

ਰਵਾਂ ਰਉ ਦਰਾਮਦ ਬ ਤੀਰੋ ਤੁਫੰਗ॥
ਕਿ ਪਾਰਹ ਸ਼ੁਦਹ ਖੋਦ ਖਿਫਤਾਨ ਜੰਗ॥੧੩੮॥

Rawan rao dramad ba teero tufang.
Keh paarah shudah khode khiftaan jang.138.

The arrows and bullets were moving from both the sides with such a speed, that the helmets and iron protective coatings of the warriors were broken into pieces.
(138)

ਚੁਨਾਂ ਤੇਗ ਤਾਬਸ਼ ਤਪੀਦ ਆਫਤਾਬ॥
ਦਰਖਤਾਂ ਸ਼ੁਦਹ ਖੁਸ਼ਕ ਵ ਦਰਯਾਇ ਆਬ॥੧੩੯॥

Chunaan tegh taabash tapeed aaftab.
Drakhtaan shudh khushak wa daryae aab.139.

The swords had got heated up like the sun's heat so that the trees and the river waters had dried up (with heat). (139)

ਚੁਨਾਂ ਤੀਰ ਬਾਰਾਂ ਸ਼ੁਦਹ ਹਮ ਚੋ ਬਰਕੁ॥
ਬਿ ਅਫਤਾਦ ਸ਼ੁਦ ਫੀਲ ਚੂੰ ਫਰਕ ਫਰਕ॥੧੪੦॥

Chunaan teer baran shudh ham cho burk.
Be aftaadah shud feel choo fark fark.140.

The arrows were shot like a shower with the speed of the lightening so that even the elephants had been cut off into pieces and lying separately at different places. (140)

ਬ ਹਰਬ ਅੰਦਰ ਆਮਦ ਵਜ਼ੀਰੇ ਚੁ ਬਾਦ॥
ਯਕੇ ਤੇਗਿ ਮਾਯਿੰਦਰਾਨੀ ਕੁਸ਼ਾਦ॥੧੪੧॥

Ba harb andar aamad wazire choo baad.
Yake teghe Mayandraani kushaad.141.

Then a minister came to the battle field like a whirlwind, who was wielding a sword manufactured by Mayindras. (141)

ਦਿਗਰ ਤਰਫ਼ ਆਮਦ ਬ ਦੁਖਤਰ ਅਜ਼ਾ॥
ਬਰਹਿਨੇ ਯਕੇ ਤੇਗ ਹਿੰਦੋਸਤਾਂ॥੧੪੨॥

Digar tarf aamad ba dukhtar azaan.
Brehne yake tegh Hindostaan.142.

From the other side, the minister's daughter, wielding a sword manufactured in India (Hindustan), entered the battle field. (142)

ਦਰਖਸ਼ਾਂ ਸੁਦਹ ਆਂਚੁਨਾਂ ਤੇਗ ਤੇਜ਼॥
ਅਦੂ ਰਾ ਅਜ਼ੋ ਦਿਲ ਸ਼ਵਦ ਰੇਜ਼ ਰੇਜ਼॥੧੪੩॥

Drakhshan sudh aanchunan tegh tez.
Adoo raa azo dil shawad rez rez.143.

Both the swords struck each other and glittered with brilliance, which resulted in the enemy ranks completely getting confused and confounded (the enemy heart was broken). (143)

ਯਕੇ ਤੇਗ ਜ਼ਦ ਬਰ ਸਰੇ ਓ ਸਮੰਦ॥
ਜ਼ਮੀਨਸ਼ ਦਰਾਮਦ ਚ ਕੋਹੇ ਬਲੰਦ॥੧੪੪॥

Yake tegh zad bar sare 'o smand.
Zameenash draamad ch kohe bland.144.

The girl struck the sword on the enemy's horse so powerfully, that his head was cut off (horse's head) and fell on the ground like a mountain top (cliff). (144)

ਦਿਗਰ ਤੇਗ ਓ ਰਾ ਬਿਜ਼ਦ ਕਰਦ ਨੀਮ॥
ਬਿ ਅਫਤਾਦ ਬੂਮਸ ਚੁ ਕਰਖੇ ਅਜ਼ੀਮ॥੧੪੫॥

Digar tegh 'o ra bazid kard neem.
Be aftaad boomas choo karkhe azeem.145.

When she struck the sword a second time, the minister was cut into two pieces and fell down on the ground like a mansion. (145)

ਦਿਗਰ ਮਰਦ ਆਮਦ ਚੁ ਪ੍ਰਾਂ ਉਕਾਬ॥
ਬਿ ਜ਼ਦ ਤੇਗ ਓ ਰਾ ਬ ਕਰਦਸ਼ ਖਰਾਬ॥੧੪੬॥

Digar mard aamad choo parraan ukaab.
Be zad tegh 'o ra ba kardash kharaab.146.

After the death of that minister, another warrior swooped on the battlefield like an eagle and the girl struck him down with her sword, and killed him. (146)

ਚੁ ਕਾਰੇ ਵਜ਼ੀਰਸ਼ ਬ ਰਾਹਤ ਰਸੀਦ॥
ਦਿਗਰ ਮਿਹਨਤੋ ਸਿਯਮ ਆਮਦ ਪਦੀਦ॥੧੪੭॥

Choo kare wazirash ba rahat rashid.
Digar mehanato syam aamad padeed.147.

The first invader (attacher)-cum-minister, was killed and the girl had felt peace of mind. With the second killing of the warrior, her labour and hard work had been rewarded, and then a third warrior launched another attack. (147)

ਸਿਯਮ ਦੇਵ ਆਮਦ ਬਗਲਤੀਦ ਖੂੰ॥
ਜਿ ਦਹਲੀਜ ਦੋਜਖ ਬਰਾਮਦ ਬਰੂੰ॥੧੪੮॥

Syam dev aamad bagalteed khoon.
Ze dehleez dozakh braamad baroon.148.

The third warrior ws completely smeared with blood. It appeared as if he had come out of the door smeared of hell.
(148)

ਬ ਕੁਸ਼ਤੰਦ ਓ ਰਾ ਦੁ ਕਰਦੰਦ ਤਨ॥
ਚੁ ਸ਼ੇਰੇ ਯਿਆਂ ਹਮ ਚੁ ਗੋਰੇ ਕੁਹਨ॥੧੪੯॥

Ba kushtand 'o ra doo kardand tan.
Choo shere yiyaan ham choo gore kuhan.149.

That girl then killed him also, splitting (cutting) him into two pieces, just as a huge lion would kill a blue bull (Nilgai).
(149)

ਚਹਾਰਮ ਦਰਾਮਦ ਚੁ ਸ਼ੇਰਾਂ ਬਜੰਗ॥
ਚੁ ਬਰ ਬਚਹੇ ਗੋਰ ਗਰਰਾਂ ਪਿਲੰਗ॥੧੫੦॥

Chahaaram dramad choo sheraan bajang.
Choo bar bachhe gor garran pilang.150.

After the death of the third warrior, the fourth one landed in the battlefield with such a force, just as a panther swoops down on to an offspring of Nilgai.
(150)

ਚੁਨਾਂ ਤੇਗ ਬਰ ਵੈ ਬਿਜਦ ਨਾਜਨੀ॥
ਕਿ ਅਜ ਪੁਸ਼ਤ ਅਸਪਸ਼ ਦਰਾਮਦ ਜ਼ਿਮੀ॥੧੫੧॥

Chunaan tegh bar wai bizad nazneen.
Ke az pushat asplash draamad zameen.151.

The minister's daughter struck him with the sword with such strength that he fell down from the horse's back onto the ground. (151)

ਕਿ ਪੰਚਮ ਦਰਾਮਦ ਚੁ ਦੇਵੇ ਅਜ਼ੀਮ॥
ਯਕੇ ਜ਼ਖਮ ਜ਼ਦ ਕਰਦ ਹੁਕਮੇ ਕਰੀਮ॥੧੫੨॥

Keh pancham draamad cho deve azeem.
Yake zakham zad kard hukme kreem.152.

Then the fifth warrior attacked like a big demon and she wounded him also with the Lord's Grace with one strike only. (152)

ਚੁਨਾ ਤੇਗ ਬਰ ਵੈ ਜ਼ਦਾਂ ਖੂਬ ਰੰਗ॥
ਜ਼ਿ ਸਰ ਤਾ ਕਦਮ ਆਮਦਹ ਜ਼ੇਰ ਤੰਗ॥੧੫੩॥

Chunaan tegh bar wai zadan khoob rang.
Ze sar ta kadam aamdah zer tang.153.

The beautiful girl (minister's daughter) had struck him with the sword so forcefully, that it pierced through his whole body, from head to foot, reaching the strap of the saddle (of the horse). (153)

ਸ਼ਸ਼ਮ ਦੇਵ ਆਮਦ ਚੁ ਅਫਰੀਤ ਮਸਤ॥
ਜਿ ਤੀਰੋ ਕਮਾਂ ਹਮ ਚੁ ਕਬਜ਼ਹ ਗੁਜ਼ਸ਼ਤ॥੧੫੪॥

Shasham dev aamad choo afreet mast.
Ze teero kamaan ham choo qabzaah guzasht.154.

Then the sixth warrior attacked like a monster. With the speed of an arrow coming out of the bow. (with great speed).
(154)

ਬਿਜ਼ਦ ਤੇਗੋ ਓ ਰਾ ਕਿ ਓ ਨੀਮ ਸ਼ੁਦ॥
ਕਿ ਦੀਗਰ ਯਲਾ ਰਾ ਅਜੋ ਬੀਮ ਸ਼ੁਦ॥੧੫੫॥

Bizad teghe 'o ra keh 'o neem shud.
Keh deegar yala ra azo beem shud.155.

When the girl struck him with her sword, he fell down, having been cut into two pieces. Seeing this all other warriors got terrified.
(155)

ਚੁਨੀਤਾ ਬ ਮਿਕਦਾਰ ਹਫ਼ਤਾਦ ਮਰਦ॥
ਤ ਤੇਗ ਅੰਦਰ ਅਵੇਖਤ ਖਾਸ ਅਜ਼ ਨਬਰਦ॥੧੫੬॥

Chuneeta ba miqdar haftaad mard.
Ta tegh andar awakhat khaas az nabard.156.

Thus the girl (minister's daughter) had struck down seven warriors with her sword in the battle field. (had killed seven warriors).
(156)

ਦਿਗਰ ਕਸ ਨਿਆਮਦ ਤਮੰਨਾਇ ਜੰਗ॥
ਕਿ ਬੇਰੂੰ ਨਿਯਾਮਦ ਦਿਲਾਵਰ ਨਿਹੰਗ॥੧੫੭॥

Digar kas nayaamad tamannae jang.
Keh beroon nyaamad dilawar nehang.157.

Then after this incident no other warrior came forward for fighting against her in the battle. Even the most mighty warriors also never dared to face her in the battle-field. (157)

ਬ ਹਰਬ ਆਮਦਸ਼ ਸ਼ਾਹਿ ਮਾਯੰਦਰਾਂ॥
ਬ ਤਾਬਸ਼ ਤਪੀਦਨ ਦਿਲੋ ਮਰਦਮਾਂ॥੧੫੮॥

Ba harb aamadash shaahe Mayandraan.
Ba tabash tapeedan dilo mardamaan.158.

Then the king of Mayindra came out personally to fight it out against her, and with his personal involvement, all the other warriors were filled with fury. (158)

ਚੁ ਅਬਰਸ਼ ਬ ਅੰਦਾਖਤ ਦਉਰੇ ਯਲਾਂ॥
ਬ ਰਖਸ਼ ਅੰਦਰ ਆਮਦ ਜ਼ਿਹੇ ਆਸਮਾਂ॥੧੫੯॥

Choo abrash ba andaakhat dore yalaan.
Ba rakhsh andar aamad zehe aasmaan.159.

When his horses were trotting around (jumping around) the warriors, then both the Earth and the sky started revolving (got bewildered). (159)

ਬ ਤਾਬਸ਼ ਦਰਾਮਦ ਜ਼ਮੀਨੋ ਜ਼ਮਨ॥
ਦਰਖਸ਼ਾਂ ਸ਼ੁਦਹ ਤੇਗ ਹਿੰਦੀ ਯਮਨ॥੧੬੦॥

Ba taabash dramad zameeno zaman.
Drakhshaan shuda tegh Hindi Yaman.160.

Then both the Earth and sky were illumined when the swords of Yaman and Hindustan were wielded in the battle field. (160)

ਚਲਾ ਚਲ ਦਰਾਮਦ ਕਮਾਨੋ ਕਮੰਦ॥
ਹਯਾ ਹਯ ਦਰਾਮਦ ਬ ਗੁਰਜੋ ਗਜੰਦ॥੧੬੧॥

Chala chal dramad kamano kamand.
Haya hye draamad ba gurjo gazand.161.

Thus from both the sides the use of bows (and arrows) alongwith lassos (rope ladders) was seen greatly and those struck down with the maces were wounded and heaving sighs of pain. (161)

ਚਕਾ ਚਾਕ ਬਰਖਾਸਤ ਤੀਰੋ ਤੁਫੰਗ॥
ਜ਼ਿਮੀਂ ਲਾਲ ਸ਼ੁਦ ਚੁੰ ਗੁਲੇ ਲਾਲਹ ਰੰਗ॥੧੬੨॥

Chaka chak barkhast teeroo tufang.
Zimeen lall shud choo gule lalah rang.162.

The arrows and guns were being shot producing a cracking sound around the battle field and the whole ground was covered with blood, looking red coloured like the blooming poppy flowers. (162)

ਹਹਾ ਹ ਦਰਾਮਦ ਚੁਪਹ ਨੰਦ ਰੂੰ॥
ਦਿਹਾ ਦਿਹ ਸ਼ੁਦਹ ਖੰਜਰੇ ਖਾਰ ਖੂੰ॥੧੬੩॥

Haha ha draamad chupah nand roon.
Deha deh shudh khanjre khaar khoon.163.

There was a great uproar and tumultuous noise in the battle field. There was a great use of blood-thirsty daggers or swords in the battle. (163)

ਬ ਰਖਸ਼ ਅੰਦਰ ਆਮਦ ਯਕੇ ਤਾਬ ਰੰਗ॥
ਬ ਰਖਸ਼ ਅੰਦਰ ਆਮਦ ਦੁ ਚਾਲਾਕ ਜੰਗ॥੧੬੪॥

Ba rakhsh andar aamad yake taab rang.
Ba rakhsh andar aamad doo chalaak jang.164.

When two smart young warriors joined in the battle field, then there was a great splendour of lightening like splash, with the striking of weapons. (164)

ਬ ਸੋਰਸ਼ ਦਰਾਮਦ ਸਰਾਫੀਲ ਸੂਰ॥
ਬ ਰਖਸ਼ ਅੰਦਰ ਆਮਦ ਤਨੇ ਖਾਸ ਹੂਰ॥੧੬੫॥

Ba sorash dramaad sarafeel soor.
Ba rakhsh andar aamad tane khaas hoor.165.

When that beautiful fairy (minister's daughter) came to the battle field astride her horse, the angel of death (Israel) sounded the song of doomsday (for the foe). (When the brave girl entered the battle field then it was declared doomsday for the enemy forces) and there was great uproar all around. (165)

ਬ ਸ਼ੋਰਸ਼ ਦਰਾਮਦ ਜਿ ਤਨ ਦਰ ਖਰੋਸ਼॥
ਬ ਬਾਜੂਇ ਮਰਦਾਂ ਬਰਾ ਵੁਰਦ ਜੋਸ਼॥੧੬੬॥

Ba shorash draamad ze tan dar khrosh.
Ba bazooe mardaan bra woord josh.166.

When the tumultuous noise (uproar) was heard in the battle field, the warriors were filled with rage, and their arms were restless with enthusiasm. (166)

ਯਕੇ ਫਰਸ਼ ਆਰਾਸਤ ਸੁਰਖ ਅਤਲਸੇ॥
ਬੁ ਖਾਨਦ ਚੁ ਮਕਤਬ ਜੁਬਾਂ ਪਹਿਲੂਏ॥੧੬੭॥

Yake farsh aarast surkh atlase.
Boo khaanad choo maktab zubaan pehluye.167.

The warriors then wielded their swords with such a force, due to their fury, that the whole Earth was covered with red coloured (costly) silken cloth. (with blood-shed). The uproar made by the warriors was comparable to the school children reading aloud their lessons in the primary language (stage). (167)

ਬ ਮਰਦਮ ਚੁਨਾ ਕੁਸ਼ਤ ਸ਼ੁਦ ਕਾਰਜਾਰ॥
ਜੁਬਾਂ ਦਰ ਗੁਜ਼ਾਰਮ ਨਿਯਾਯਦ ਸ਼ੁਮਾਰ॥੧੬੮॥

Ba mardam chunaan kusht shud kaarzaar.
Zubaan dar guzaaram nyayad shumaar.168.

There were countless warriors killed in the battlefield, and if one wanted to count them, it would be impossible. (168)

ਗੁਰੇਜ਼ਾਂ ਸ਼ਵਦ ਸ਼ਾਹਿ ਮਾਯੰਦਰਾਂ॥
ਬ ਕੁਸ਼ਤੰਦ ਲਸ਼ਕਰ ਗਿਰਾਂ ਤਾਂ ਗਿਰਾਂ॥੧੬੯॥

Girezaan shawad shahe Mayandran.
Ba kushtand lashkar giraan taan giraan.169.

The king of Mayindra fled away from the battlefield, as his most of the troops had been killed. (169)

ਕਿ ਪੁਸ਼ਤਸ਼ ਬਿਆਫਤਾਦ ਦੁਖਤਰ ਵਜ਼ੀਰ॥
ਬਿ ਬਸਤੰਦ ਓ ਰਾ ਕਿ ਕਰਦੰਦ ਅਸੀਰ॥੧੭੦॥

Keh pushtash beyaftaad dukhtar wazir.
Be bastand 'o ra keh kardand aseer.170.

Then the minister's daughter chased the fleeing monarch and caught hold of him, and then imprisoned him. (170)

ਬ ਨਿਜਦੇ ਬਿਯਾਵੁਰਦ ਜੋ ਸ਼ਾਹ ਖੇਸ਼॥
ਬਿ ਗੁਫਤਹ ਕਿ ਏ ਸ਼ਾਹ ਸ਼ਾਹਾਨ ਵੇਸ਼॥੧੭੧॥

Ba nizde byawoord zo shaah khash.
Be guftaah ke ye shah shahaan wesh.171.

Then the girl took the defeated king to her king (spouse) and said, "O beautifully dressed king emperor !" (171)

ਬਿਗੋਯਦ ਕਿ ਈਂ ਸ਼ਾਹਿ ਮਾਯੰਦਰਾਂ॥
ਬਿ ਬਸਤਹ ਬਿਯਾਵੁਰਦ ਨਿਜਦੇ ਸ਼ੁਮਾਂ॥੧੭੨॥

Bigoyad keh een shahe Mayandran.
Be bastah byawoord nizde shumaan.172.

“I have imprisoned the king of Maindran and have brought him before you.” (172)

ਅਗਰ ਤੋ ਬਿਗੋਈ ਬ ਜ਼ਾਂ ਈਂ ਬੁਰਮ॥
ਵਗਰ ਤੋ ਬਿਗੋਈ ਬਜ਼ਿੰਦਾ ਦਿਹਮ॥੧੭੩॥

Agar to bigoii ba zaan een burm.
Wagar to bigoii bazindah deham.173.

“If you say, then I could take away his life or if you wish then I could throw him into prison.” (173)

ਬਜ਼ਿੰਦਾ ਸਪੁਰਦੰਦ ਓਰਾ ਅਜ਼ੀਮ॥
ਸਿਤਾਨਦ ਅਜ਼ੋ ਤਾਜ ਸ਼ਾਹੀ ਕਲੀਮ॥੧੭੪॥

Bazindan spurdand 'o ra azeem.
Sitanand azo taj shahi kaleem.174.

The king was then sent to imperial jail, taking away his kingdom, crown and the throne. (174)

ਸ਼ਹਿਨਸ਼ਾਹਗੀ ਯਾਫਤ ਹੁਕਮੋ ਰਜ਼ਾਕ॥
ਕਸੇ ਦੁਸ਼ਮਨਾ ਰਾ ਕੁਨਦ ਚਾਕ ਚਾਕ॥੧੭੫॥

Shahanshagi yafat hukmo razaaq.
Kase dushmana ra kunad chaak chaak.175.

Thus they established with the Lord's Grace and Will, a universal kingdom and reduced (cut) their enemies into pieces.
(175)

ਚੁਨਾ ਕਰਦ ਸ਼ੁਦ ਕਸਦ ਮਿਹਨਤ ਕਸੇ॥
ਕਿ ਰਹਮਤ ਬ ਬਖਸ਼ੀਦ ਜੋ ਰਹਮਤੇ॥੧੭੬॥

Chuna kard shud qasad mehnat kasey.
Keh rehmat ba baksheed jo rehmate.176.

Whosoever endures hardships or faces challenges, he is blessed with the Lord's benevolence (and His benedictions).
(176)

ਕਿ ਓਹ ਸ਼ਾਹਬਾਨੂੰ ਸ਼ੁਦੋ ਮੁਲਕ ਸ਼ਾਹ॥
ਕਿ ਸ਼ਾਹੀ ਹਮੀ ਯਾਫਤ ਹੁਕਮੇ ਅਲਾਹ॥੧੭੭॥

Keh oh shahabaanoo shudo mulk shaah.
Keh shaahi hameen yaafat hukme Allah.177.

The girl then became the queen of that land (country) and the boy became the king of the land. Thus with the Lord's Grace they attained the kingdom of the land. (177)

ਬਿਦੇਹ ਸਾਕੀਯਾ ਸਾਗਰੇ ਸਬਜ਼ ਆਬ॥
ਕਿ ਬੇਰੂੰ ਬਿਅਫਤਾਦ ਪਰਦਹ ਨਕਾਬ॥੧੭੮॥

Bideh saqia saghare sabaz aab.
Ke beroon bayaftaad pardah naqab.178.

(“O Aurangzeb ! The boy and girl had developed true love for each other and after facing various hardships they reached a benign king and finally defeated the king of Maindran and themselves became the king of the land through God’s Grace. You have similarly tried to annihilate the Khalsa, but no one can harm others who have faith in the Lord.”)

Then the Guru beseeches the Lord :—“O my Lord ! May I be blessed with Lord’s True Name, so as to remove the curtain of my dual-mindedness and I could perceive my Lord with close proximity.” (178)

ਬਿਦਿਹ ਸਾਕੀਆਂ ਸਬਜ਼ ਰੰਗੇ ਫਿਰੰਗ॥
ਕਿ ਵਕਤੇ ਬਕਾਰ ਅਸਤ ਅਜ਼ ਰੋਜ਼ ਜੰਗ॥੧੭੯॥

Badeh saqia sabaz range firang.
Ke waqte bakaar ast az roze jang.179.

May the Lord bestow me with Lord’s True Name (tumbler of His love), which would be helpful to me for success in the battle of life. (against enemies). (179)

Here the tenth parable is completed.

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ॥
ਤੁਈਂ ਦਸਤਗੀਰ ਅਸਤ ਦਰ ਮਾਂਦਗਾਂ॥
ਤੁਈ ਕਾਰ ਸਾਜ਼ ਅਸਤ ਬੇਚਾਰਗਾਂ॥੧॥

Tueen dastgir ast dar maandgaan.
Tucen kaar saaz ast bechaargaan.1.

“By the Grace of one Lord-Sublime
Victory to the Lord Almighty.”

“O Lord ! You are the only support in case of hardships
and sufferings. You alone arrange to amend (improve the
spoiled tasks) of helpless people.” (1)

ਸ਼ਹਿਨਸ਼ਾਹਿ ਬਖਸ਼ਿੰਦਹਏ ਬੇਨਿਆਜ਼॥
ਜ਼ਮੀਨੋ ਜ਼ਮਾਂ ਰਾ ਤੁਈਂ ਕਾਰ ਸਾਜ਼॥੨॥

Shehanshaahe bakhshindhahi benyaz.
Zameeno zamaan ra tueen kaar saaz.2.

“O king Emperor ! You are the only forgiver and the
benevolent Lord who takes charge of all functions of the
Earth and the sky (the universe). (You alone look after all our
welfare both here and hereafter).” (2)

ਹਿਕਾਯਤ ਸ਼ੁਨੀਦੇਮ ਸ਼ਾਹਿ ਕਲਿੰਜਰ॥
ਕੁਨਾਨੀਦ ਯਕ ਦਰ ਚੁ ਅਜ਼ ਕੋਹ ਮੰਜਰ॥੩॥

Hikaayat shuneedame shahe kalinjar.
Kunaneed yak dar choo az koh manzar.3.

(“O Aurangzeb !) I have heard the anecdote of the king
of Kalingar land, who had got built a huge spectacular gate
(entrance) as high as a mountain. (3)

ਯਕੇ ਪਿਸਰ ਓ ਬੂਦ ਹੁਸਨਲ ਜਮਾਲ॥
ਕਿ ਲਾਇਕ ਜਹਾਂ ਬੂਦ ਅਜ਼ ਮੁਲਕ ਮਾਲ॥੪॥

Yake pisar 'o bood husnal jamaal.
Keh laik jahaan bood az mulk maal.4.

He had a charming and smart son, who was very capable in maintaining (looking after) both the treasury and the land. (revenue and realm). (4)

ਯਕੇ ਸ਼ਾਹਿ ਓ ਜਾਵ ਦੁਖਤਰ ਅਜ਼ੋ॥
ਕਿ ਦੀਗਰ ਨ ਜਨ ਬੂਦ ਸਮਨ ਬਰਗਜ਼ੋ॥੫॥

Yake shaahe 'o jaaw dukhtar azo.
Ke deegar na zan bood saman bargazo.5.

At the same place there was a landlord (money lender) who had a beautiful and delicate daughter like the jasmine flower. There was no other woman to compete with her in beauty. (to excel her). (5)

ਵਜਾਂ ਦੁਖਤਰੇ ਸ਼ਾਹ ਆਂ ਪਿਸਰ ਸ਼ਾਹ॥
ਸ਼ੁਦ ਆਸ਼ੁਫਤਹ ਬਰ ਵੈ ਚੁ ਬਰ ਸ਼ਮਸ ਮਾਹ॥੬॥

Wazaan dukhtare shah aan pisar shah.
Shud ashufta bar wai choo bar shamas maah.6.

That girl had got enamoured with the love of that king's son like the moon being fascinated with the sun's charm. (6)

ਬਿਗੋਯਦ ਕਿ ਏ ਸ਼ਾਹ ਮਾ ਰਾ ਬਿਕੁਨ॥
ਕਿ ਦਹਿਸ਼ਤ ਕਸੇ ਮਰਦ ਦੀਗਰ ਮਕੁਨ॥੭॥

Bigoyad keh yey shaah ma ra bikun.
Keh dehshat kase mard deegar mkun.7.

That damsel told the king's son one day, "Please marry me and make me your princess (spouse). You need not be afraid of any other person in this respect." (to be scared of anyone). (7)

ਸ਼ੁਨੀਦਮ ਕਿ ਦਰ ਸ਼ਾਹਿ ਹਿੰਦੋਸਤਾਂ॥
ਕਿ ਨਾਮੇ ਵਜ਼ਾ ਸ਼ੇਰ ਸ਼ਾਹੇ ਵਜ਼ਾਂ॥੮॥

Shuneedam keh dar shahe Hindostaan.
Keh naame waza Sher Shaahe wazan.8.

The king's son said, "I have heard that there is a king of Hindustan, named Sher Shah." (8)

ਚੁਨਾਂ ਨਸ਼ਤ ਦਸਤੂਰ ਮੁਲਕੇ ਖੁਦਾ॥
ਬ ਯਕ ਦਾਨ ਬੇਗਾਨ ਰੇਜ਼ਦ ਜੁਦਾ॥੯॥

Chunaan nasht dastoor mulke khuda.
Ba yak daan begaan raized juda.9.

"That king has established a system (a norm) that if he finds even a grain mixed with another's grains, he keeps it apart." (He does not insurp another's right.) (9)

ਬਿ ਗੀਰੰਦ ਸ਼ਾਹੀ ਬਿਅਫਤਾਦ ਤੁਰਗ॥
ਬ ਪੇਸ਼ੇ ਗੁਰੇਜ਼ਦ ਚੁ ਅਜ਼ ਬਾਜ਼ ਮੁਰਗ॥੧੦॥

Be geerand shaahee byaftaad turagh.
Ba peshe grazed choo az baaz muragh.10.

“That king clinches (catches hold of) his enemies so strongly just as a strong bird catches hold of other birds. The enemies dread him so much and avoid his onslaughts just as a cock runs away (escapes) on seeing a hawk.” (10)

ਬਗੀਰਦ ਅਜ਼ੋ ਹਰ ਦੁ ਅਸਪੇ ਕਲਾਂ॥
ਕਿ ਮੁਲਕੋ ਅਰਾਕਸ਼ ਬਿਆਮਦ ਅਜ਼ਾਂ॥੧੧॥

Bageerad azo har do aspey kalan.
Ke mulko arakash byamad azaan.11.

“The king Sher Shah had been presented with two grand horses by a merchant, which had been brought from the land of Iraq.” (11)

ਕਿ ਬਖਸ਼ੀਦ ਓ ਰਾ ਬਸੇ ਜ਼ਰ ਦੁ ਫੀਲ॥
ਕਿ ਬੇਰੂੰ ਬਿਆਵੁਰਦ ਦਰੀਯਾਇ ਨੀਲ॥੧੨॥

Keh bakhsheed 'o ra basey zar do feel.
Keh beroon byawoord daryae neel.12.

The king had presented that merchant with lot of gold and two elephants, who had brought those horses from across the river Nile. (12)

ਯਕੇ ਨਾਮ ਰਾਹੋ ਸੁਰਾਹੋ ਦਿਗਰ॥
ਚੁ ਆਹੂ ਕਲਾਂ ਪਾਇ ਅਜੀਮੇ ਦੁ ਨਰ॥੧੩॥

Yake naam raho suraho digar.
Choo aahoo kalan pae azeeme do nar.13.

One horse was named Rahu and the other was called Saraho. The horses moved with the speed of a stag and were very valuable. You may also look at them as two human beings if evaluated on the basis of their intelligence. (13)

ਅਗਰ ਅਸਪ ਹਰਦੋ ਅਜਾ ਮੇ ਦਿਹਦ॥
ਵਜ਼ਾਂ ਪਸ ਤੁਰਾ ਖਾਨਹ ਬਾਨੂੰ ਕੁਨਦ॥੧੪॥

Agar asp hardo aza me dehad.
Wazaan pas tura khaanah baanoo kunad.14.

The boy told the girl, "If you could bring those two horses to me, then I could marry you and help you as my queen." (14)

ਸੁਨੀਦ ਈਂ ਸੁਖਨ ਰਾ ਹਮੀ ਸੁਦ ਰਵਾਂ॥
ਬਿਯਾਮਦ ਬ ਸ਼ਹਮ ਸ਼ਾਹ ਹਿੰਦੋਸਤਾਂ॥੧੫॥

Shuneed een sukhan ra hameen shud rawan.
Byamad ba shaham shah Hindostan.15.

On hearing these words, the girl left the place and started for the place of the king of Hindustan, Sher Shah, and came to his city. (15)

ਸ਼ਿਸਤੰਦ ਬਰ ਰੋਦ ਜਮਨਾ ਲਬਆਬ॥
ਬਿ ਬੁਰਦੰਦ ਬਾਦਹ ਕੁਰਦੰਦ ਕਬਾਬ॥੧੬॥

Shistand bar rode jamna labaab.
Be burdand baadah kurdand kabab.16.

That girl then was sitting on the banks of the river Jamuna and brought alongwith her some wine and roasted meat. She partook that wine and ate that meat. (16)

ਪਸੇ ਦੋ ਬਰਾਮਦ ਸ਼ਬੇ ਚੂੰ ਸਿਯਾਹ॥
ਰਵਾਂ ਕਰਦ ਆਬਸ਼ ਬਸੇ ਪੁਸ਼ਤ ਕਾਹ॥੧੭॥

Pase do braamad shabe choon syah.
Rawan kard aabash basey pushat kaah.17.

When six hours (2 pehars) of the dark night had gone by, she arranged to float down two stacks of grass down the river waters. (17)

ਬ ਦੀਦੰਦ ਓ ਰਾ ਬਸ਼ੇ ਪਾਸਬਾਂ॥
ਬ ਤੁੰਦੀ ਦਰਾਮਦ ਬ ਤਾਬਸ਼ ਹਮਾਂ॥੧੮॥

Ba deedand 'o ra bashe pasbaan.
Ba tundi dramad ba tabash hamaan.18.

When the warders (watchmen) saw these stacks in the light of the torches, they became very furious with rage. (18)

ਬਸੇ ਬਰ ਵੈ ਬੰਦੂਕ ਬਾਰਾਂ ਕੁਨਦ॥
ਚੁ ਬਾ ਬਰਕ ਅਬਰਸ਼ ਬਹਾਰਾਂ ਕੁਨਦ॥੧੯॥

**Basay bar wai bandooq baaran kunad.
Choo ba bark abrash bahaaran kunad.19.**

Those warders then directed many gun shots on these stacks (of grass) as if the clouds in monsoon were bursting into heavy showers accompanied by lightening. (19)

ਹਮੀ ਵਜ਼ਹ ਕਰਦੰਦ ਦੁ ਸਿਹ ਚਾਰ ਬਾਰ॥
ਹਮ ਆਖਰ ਕੁਨਦ ਖਾਫ ਖੁਫਤ ਇਖਤੀਯਾਰ॥੨੦॥

**Hameen wazah kardand do seh chaar baar.
Ham aakhar kunad khaaf khuft ikhtiar.20.**

That girl thus, caused to flow such stacks twice, thrice or four times (down the river). Finally the watchmen felt sleepy and went to sleep. (20)

ਬਿਦਾਨਦ ਕਿ ਖੁਫਤਹ ਸ਼ਵਦ ਪਾਸਬਾਂ॥
ਬ ਪਯ ਮੁਰਦ ਸ਼ੁਦ ਹਮ ਚੁ ਜ਼ਖਮੇ ਯਲਾਂ॥੨੧॥

**Bidaanad keh khuftah shawad pasbaan.
Ba paye murd shud ham choo zakhme yalaan.21.**

The girl now realised that the warders had gone to sleep. They felt so sleepy just like dead persons or just as wounded warriors go to rest. (21)

ਰਵਾਂ ਕਰਦ ਓ ਜਾ ਬਿਆਮਦ ਅਜਾਂ॥
ਕਿ ਬੁਨ ਗਾਹ ਅਜ ਸ਼ਾਹ ਕਰਖੇ ਗਿਰਾਂ॥੨੨॥

Rawaan kard 'o ja beaamad azaan.
Keh bun gaah az shaah karkhe giraan.22.

The girl now left that place and reached the place of the king's loft (mansion) (at the back yard of the fort). (22)

ਘਰੀ ਰਾ ਬਿਕੋਬਦ ਘਰੀਯਾ ਘਰੀਯਾਰ॥
ਵਜ਼ਾਂ ਮੇਖ ਕੋਬਦ ਬ ਪੁਸ਼ਤੇ ਦੀਵਾਰ॥੨੩॥

Gharee ra bikobad ghareeya ghareeyar.
Wazaan mekh kobad ba pushte dewar.23.

When the time-keeper was striking the gong, she would insert a nail in the wall. (23)

ਚੁਨਾਂ ਤਾ ਦਰਾਮਦ ਦੀਵਾਰੇ ਅਜ਼ੀਮ॥
ਦੁ ਅਸਪਸ਼ ਨਜ਼ਰ ਕਰਦ ਹੁਕਮੇ ਕਰੀਮ॥੨੪॥

Chunaan ta draamad diware azeem.
Do aspash nazar kard hukme kreem.24.

Thus with the support of these pegs (of nails) she managed to reach the top of the huge wall. With the God's grace, she could see both the horses. (24)

ਯਕੇ ਰਾ ਬਿਜ਼ਦ ਤਾ ਅਜੋ ਨੀਮ ਕਰਦ॥
ਦਰੇ ਪਾਸਬਾਨੇ ਬਰ ਅਜ ਨੀਮ ਕਰਦ॥੨੫॥

Yake ra bizad ta azo neem kard.
Daray pasbane bar az neem kard.25.

Then the girl struck the warder with her sword and cut him into two pieces. Then she struck the gate keeper and cut him also into two pieces. (25)

ਦਿਗਰ ਰਾ ਬਿਜ਼ਦ ਤਾ ਜੁਦਾ ਗਸ਼ਤ ਸਰ॥
ਸਿਯਮ ਰਾ ਬਿ ਕੁਸ਼ਤਨ ਸ਼ਵਦ ਖੂਨ ਤਰ॥੨੬॥

Digar ra bizad ta juda gasht sar.
Syam ra be kushtan shawad khoon tar.26.

Then she struck the next watchman with her sword and beheaded him also. The third person was also hit by her, who was draped in blood. (26)

ਚੁਅਮ ਰਾ ਜੁਦਾ ਕਰਦ ਪੰਜਮ ਬਕੁਸ਼ਤ॥
ਸ਼ਸ਼ਮ ਰਾ ਬਕੁਸ਼ਤੰਦ ਜਮਦਾਰ ਮੁਸ਼ਤ॥੨੭॥

Chuam ra juda kard panjam bakushat.
Shasham ra bkushtand jamadar mushat.27.

She then beheaded the fourth one, killed the fifth one and the sixth one was struck with the dagger and killed. (27)

ਸ਼ਸ਼ਮ ਚੌਕੀਅਸ ਕੁਸ਼ਤ ਆਮਦ ਅਜ਼ਾਂ॥
ਕਿ ਹਫ਼ਤਸ ਗਿਰਾਂ ਬੁਦ ਚੌਕੀ ਗਿਰਾਂ॥੨੮॥

**Shasham chaukias kusht aamad azaan.
Keh haftas giraan bood chowki giraan.28.**

After killing the sixth watchman, she reached the spot,
where the seventh watchman was guarding the post. (28)

ਕਿ ਹਫ਼ਤੁਮ ਹਮੀ ਕੁਸ਼ਤ ਜ਼ਖਮੇ ਅਜ਼ੀਮ॥
ਕਿ ਦਸਤਸ਼ ਕੁਨਦ ਰਖਸ਼ ਹੁਕਮੇ ਕਰੀਮ॥੨੯॥

**Keh haftum hameen kusht zakhme azeem.
Keh dastash kunad rakhsh hukme kareem.29.**

The seventh watchman was wounded seriously and he
also died. Then with the God's grace, she laid her hands on
the horse. (29)

ਚੁਨਾ ਤਾਜ਼ੀਆਨਹ ਬਿਜ਼ਦ ਤਾਜ਼ੀਅਸ਼॥
ਕਿ ਬਾਲਾ ਬਿਯਾਮਦ ਬ ਜ਼ਮਨ ਅੰਦਰਸ਼॥੩੦॥

**Chuna tazianah bizad taziash.
Keh bala byamad ba zaman andrash.30.**

She then rode the horse and struck him with the whip
with force, so that he jumped over the wall, and reached the
banks of river Jamuna. (30)

ਵਗਸ਼ਤਨ ਦਰਾਬੇ ਬ ਬੇਰੂ ਅਜ਼ਾਂ॥
ਕਿ ਹੈਰਤ ਬਿਮਾਂਦੰਦ ਸ਼ਾਹੇ ਜ਼ਹਾਂ॥੩੧॥

Wagashtan draabe ba beroon azaan.
Keh hairat bimandand shahe jahaan.31.

The horse then moving in the waters, swam across the river and came out. The king (of the land) saw all this and got bewildered. (wonder-struck). (31)

ਕਿ ਦੰਦਾ ਖੁਰਦ ਦਸਤ ਅਜ਼ ਸ਼ੇਰ ਸ਼ਾਹ॥
ਬ ਹੈਰਤ ਹਮੀ ਰਫਤ ਆਲਮ ਪਨਾਹ॥੩੨॥

Keh dandaa khurd dast az Sher Shah.
Ba hairat hameen raft aalam panah.32.

The king got furious with rage and bit his hands with his own teeth, (he felt greatly upset). Having seen such a spectacle, the king was surprised immensely. (32)

ਕਿ ਮਾਰਾ ਕੁਜ਼ਾ ਬੁਰਦ ਅਸਪੇ ਅਜ਼ੀਮ॥
ਕਿ ਬਖਸ਼ੀਦ ਓ ਹਮ ਚੁ ਕਸਮੇ ਕਰੀਮ॥੩੩॥

Keh mara kuza burd aspe azeem.
Keh baksheed 'o ham choo kasme kreem.33.

He said to himself, "Who is this dare devil warrior, who had managed to take away my grand horse stealthily ? I vow by God, if he happened to come before me personally, I would pardon him." (33)

ਦਰੇਗਾ ਅਗਰ ਰੂਹਿ ਓ ਦੀਦਮੇ॥
ਬ ਸਦ ਗੰਜ ਸਰਬਸਤ ਬਖਸ਼ੀਦਮੇ॥੩੪॥

Dregha agar roohe 'o deedame.
Ba sad ganj sarbast bakhsheedme.34.

“But alas ! If I happen to see such a warrior, I would reward him with a hundred pouches full of gold coins, full to the brim even.” (34)

ਕਿ ਹੈਫਸਤ ਗਰੋ ਦੀਦਏ ਯਾਫਤਮ॥
ਬ ਜਾਏ ਦਿਗਰ ਦਿਲ ਨਜੋ ਤਾਫਤਮ॥੩੫॥

Keh haifast gro deedae yaaftam.
Ba jaae digar dil nazo taaftam.35.

“But alas ! Had I perchance seen him, then I would not have shifted my glance from that place in surprise ?” (I would not have flared up with rage rather would have loved to see him.) (35)

ਕਿ ਦੀਦਾਰ ਬਖਸ਼ੰਦ ਅਗਰ ਓ ਮਰਾ॥
ਕਿ ਸਦ ਗੰਜ ਸਰਬਸਤ ਬਖਸ਼ਮ ਵਰਾ॥੩੬॥

Keh didar bakhshand agar 'o mara.
Keh sad ganj sarbast bakhsham wara.36.

“If he were to appear himself before me, then I would present him with a hundred pouches full of gold.” (36)

ਚੁ ਸ਼ਹਰਤ ਕੁਨਾਨੀਦ ਸ਼ਹਰ ਅੰਦਰੂੰ॥
ਕਿ ਬਖਸ਼ੀਦ ਮਨ ਖੂਨ ਅਜ਼ ਖਾਰ ਖੂੰ॥੩੭॥

Choo shohrat kunaneed shahar androon.
Keh bakhsheed man khoon az khaar khoon.37.

The king then made a proclamation (announcement) with the beat of drum, in the whole city, "that he would pardon such a blood-thirsty person of the charge of murder even." (37)

ਬਿ ਬਸਤੰਦ ਦਸਤਾਰ ਅਜ਼ ਜਾਮ ਜ਼ਰ॥
ਬ ਪੇਸ਼ੇ ਸ਼ਾਹ ਆਮਦ ਚੁ ਜ਼ਰਰੀ ਸਿਪਰ॥੩੮॥

Bi bastand dastar az jaam zar.
Ba peshe shaah aamad choo zarree syapar.38.

Then that girl tied a turban on her head and wore a golden apparel cloak). She appeared before the king (Sher Shah) with a shield tied at her back. (38)

ਬਗੋਯਦ ਕਿ ਸ਼ੇਰ ਅਫਕਨੋ ਸ਼ੇਰ ਸ਼ਾਹ॥
ਕਿ ਅਜ਼ ਰਾਹ ਰਾ ਮਨ ਬਿ ਬੁਰਦੰਦ ਰਾਹ॥੩੯॥

Bagoyad keh sher afkano sher shah.
Keh az raah ra man bey burdand raah.39.

She told him saying, "O king worthy of killing a lion (lion-hearted king) ! "I had taken away your horse from your stable in this manner." (giving details of the mode of action)." (39)

ਅਜਬ ਮਾਂਦ ਸਾਹਿਬ ਖਿਰਦ ਈਂ ਜਵਾਬ॥
ਦਿਗਰ ਬਾਰ ਗੋਯਦ ਕਿ ਬਾ ਵੈ ਸਵਾਬ॥੪੦॥

Ajab maand sahib khirad een jawab.
Digar baar goyad keh baa wai sawab.40.

The wise king got wonder-struck on hearing this reply.
He again remarked with a sudden movement. (40)

ਕਿ ਨਕਲ ਸ ਨੁਮਾਈਂ ਮਰਾ ਸ਼ੇਰ ਤਨ॥
ਬ ਵਜਹੇ ਚਰਾ ਬੁਰਦਾ ਅਸਪੇ ਕੁਹਨ॥੪੧॥

Keh nakalas numaeen mara sher tan.
Ba wajhe chraa burda aspe kohan.41.

“O lion-hearted warrior ! You show me by repeating the same action once again, (practically) as to how you managed to take away my first horse.” (41)

ਸ਼ਿਸਤੰਦ ਅਜ਼ਾ ਵਜਹੇ ਬਰ ਰੋਦ ਆਬ॥
ਬਿ ਬੁਰਦੰਦ ਬਾਦਹ ਬਖੁਰਦੰਦ ਕਬਾਬ॥੪੨॥

Shistand azaan wajhe bar rode aab.
Be burdand bada bkhurdand kabab.42.

“So she again seated herself on the banks of the river, and took some wine alongwith eating some roasted meat.” (42)

ਰਵਾਂ ਕਰਦ ਅਵਲ ਬਸੇ ਪੁਸ਼ਤ ਕਾਹ॥
ਦਗਾ ਮੇ ਦਿਹਦ ਪਾਸਬਾਨਾਨ ਸ਼ਾਹ॥੪੩॥

**Rawaan kard awal basey pusht kaah.
Daga me dehad pasbaanaan shah.43.**

She made to flow (wash) down some stacks of grass in the river. She was befooling the king's warders as before, showing it practically (the mode of action). (43)

ਵਜ਼ਾਂ ਪਸ ਬ ਕੋਸ਼ਸ਼ ਕੁਨਾਨੀਦ ਲਖਤ॥
ਬ ਪੈਰਸ਼ ਦਰਾਮਦ ਜਿ ਦਰੀਯਾਇ ਸਖਤ॥੪੪॥

**Wazaan pas ba koshish kunaneed lakhat.
Ba parash draamad ze daryaye sakht.44.**

She then made a minor attempt to cross the river after this and after swimming through the river, came out of water. (44)

ਵਜ਼ਾਂ ਬਿਸ਼ਕੁਨਾਨੀਦ ਓ ਗਿਰਦ ਸ਼ੁਦ॥
ਬਦੀਦਨ ਅਜੋ ਸ਼ਾਹ ਪਯਮੁਰਦਹ ਸ਼ੁਦ॥੪੫॥

**Wazaan bishkunaneed 'o gird shud.
Badeedan azo shah pazmurdah shud.45.**

She killed the wanders again as in the previous case, and ran away. On seeing all this scene, the king was completely taken aback and was wonder struck. (45)

ਘੜੀ ਯਕ ਬਿਮਾਂ ਦੰਦ ਗਰੂਬ ਆਫਤਾਬ॥
ਵਜ਼ਾਂ ਜਾ ਬਿਯਾਮਦ ਕੁਸ਼ਾਯਦ ਤਨਾਬ॥੪੬॥

Gharee yak bimadand garoob aaftab.
Wazaan jaa byamad kushayad tanaab.46.

As the sun-set time approached, she came again a little earlier and let loose both the ends of the rope, tying the horse. (from front and behind). (46)

ਲਗਾਮਸ਼ ਬਿਦਾਦੰਦ ਸੁਾਰੇ ਸ਼ੁਦਸਤ॥
ਬਿਜ਼ਦ ਤਾਜ਼ੀਆਂਨਹ ਚੁ ਅਫਰੀਤ ਮਸਤ॥੪੭॥

Lagaamash bidadand sware shudast.
Bizad taaziannah choo afreet mast.47.

Then she took hold of the bridle, and rode on the horse. She then whipped the demon-like wanton (intoxicated) horse with great force. (47)

ਚੁਨਾਂ ਅਸਪ ਖੋਜ਼ੀਦ ਬਰਤਰ ਜਿ ਸ਼ਾਹ॥
ਜ਼ਿ ਬਾਲਾ ਬਿਯਾਮਦ ਬਦਰੀਯਾਇ ਗਾਹ॥੪੮॥

Chunan asp khozeed bartar ze shah.
Ze bala byamad badaryae gaah.48.

The royal horse then jumped and going over the head of the king, (jumped) came into the river. (48)

ਬ ਪੈਰਸ਼ ਦਰਾਮਦ ਜ਼ਿ ਦਰਿਯਾ ਅਜ਼ੀਮ॥
ਕਿ ਪਾਰਸ਼ ਹਮੀ ਗਸ਼ਤ ਹੁਕਮੇ ਕਰੀਮ॥੪੯॥

**Ba parash draamad ze darya azeem.
Keh parash hameen gasht hukme kreem.49.**

She came out of the river after swimming across the stormy river. With the Lord's Grace, both the horse and the girl had crossed the river. (49)

ਫਰੋਦ ਆਮਦਸ਼ ਅਸਪ ਕਰਦਸ਼ ਸਲਾਮ॥
ਬਿਗੋਯਦ ਸੁਖਨ ਸ਼ਾਹਿ ਅਰਬੀ ਕਲਾਮ॥੫੦॥

**Farod aamdash asp kardash salaam.
Bigoyad sukhan shahe Arabee kalam.50.**

She then dismounted the horse on reaching the other side and saluted the king. Then she spoke to the king in Arabic language. (50)

ਤੁ ਅਕਲਸ਼ ਚਰਾ ਗਸ਼ਤ ਏ ਸ਼ਾਹ ਸ਼ਾਹ॥
ਕਿ ਮਾ ਰਾਹ ਬੁਰਦਨ ਤੁ ਦਾਦਨ ਸੁਰਾਹ॥੫੧॥

**Tu aklash chra gasht ey shaah shaah.
Keh ma rah burdan tue dadan surah.51.**

Standing on the other side of the river, she said, "O king Sher Shah ! Why have you lost your senses ? I had already taken the horse named Rahu, while the second horse called Saroho has been presented (given) by you personally." (51)

ਕਿਹੁਫਤਸ਼ ਚੁਨੀ ਤਾ ਰਵਾਂ ਕਰਦ ਰਖਸ਼॥
ਬ ਯਾਦ ਆਮਦੋ ਏਜ਼ਦੋ ਦਾਦ ਬਖਸ਼॥੫੨॥

Beguftash chunee ta rawan kard rakhsh.
Ba yad aamdo ezado daad bakhsh.52.

Having said these words to the king, she (moved) rode away on the horse. She then remembered the Lord, the benevolent bestower, and thanked him for his grace. (52)

ਬਿ ਅਫਤਾਦ ਪੁਸ਼ਤ ਅਸਪਹਾ ਬੇਸ਼ੁਮਾਰ॥
ਕਿ ਓਰਾ ਨ ਹਮ ਬਰ ਕੁਨਦ ਕਸ ਸੁਾਰ॥੫੩॥

Be aftaad pushat aspaha beshumar.
Keh 'o ra na ham bar kunad kas swar.53.

Then many horsemen followed her to catch her but none of them could manage to approach her or get hold of her. (53)

ਬਿਜ਼ਦ ਮਰਦ ਦਸਤਾਰਹਾ ਪੇਸ਼ ਸ਼ਾਹ॥
ਕਿ ਏ ਸ਼ਾਹ ਸ਼ਾਹਾਨ ਅਲਾਹ ਪਨਾਹ॥੫੪॥

Bizad mard dastarha pesh shaah.
Keh ye shaah shahaan Allah panaah.54.

The warriors then threw their turbans before the king and said, "O king Emperor ! The support of the whole world ! Why did you allow her to escape ?" (54)

ਬਿਗੀਰਦ ਕਸੇ ਹਰਦੁ ਆਹੂ ਬੁਰਾਕ॥
ਤੁ ਓਰਾ ਬਿਬਖਸ਼ੀਦ ਖੁਦ ਦਸਤ ਤਾਕ॥੫੫॥

Bigeerad kase hardoo aahoo burak.
Tu 'o ra bebaksheed khud dast taak.55.

“O king ! who could get hold of those two horses, speeding like the deer ? You have handed over one horse yourself to him.” (55)

ਚਰਾਮੇ ਕੁਨਦ ਕਾਰਹਾ ਬੇਖੁਦੀ॥
ਕਿ ਰਾਹਾ ਅਜੋ ਮਨ ਸੁਰਾਹਾ ਤੁਈ॥੫੬॥

Charame kunad karha bekhudi.
Keh raha azo man suraha tueen.56.

“Why have you done this act of carelessness, lacking wisdom ? The horse, Rahu had been stolen by him while the second horse Saroho had been presented to him by you, personally.” (56)

ਬ ਬੁਰਦਸ਼ ਅਜੋ ਅਸਪ ਹਰ ਦੋ ਅਜੀਮ॥
ਵਜ਼ਾ ਰਾ ਬਿ ਬਖਸ਼ੀਦ ਹੁਕਮੇਂ ਰਹੀਮ॥੫੭॥

Ba burdash azo asp har do azeem.
Wazaan ra be baksheed hukme raheem.57.

The girl, thus took away both the horses, and then with Lord's Grace, she handed over these horses to her friend. (57)

ਕਿ ਓਰਾ ਦਰਾਵੁਰਦ ਖਾਨਹ ਨਿਕਾਹ॥
ਕਿ ਕਉਲੇ ਕੁਨਦ ਮੁਸਤਕੀਮ ਹੁਕਮ ਸ਼ਾਹ॥੫੮॥

Keh 'o ra darawoord khaanah nikaah.
Keh qole kunad mustkeem hukam shaah.58.

Then the lover of the girl married her and took her to the palace. With the Lord's Grace he kept up his promise, thus fulfilling it. (58)

ਬਿਦਿਹ ਸਾਕੀਯਾ ਸਾਗਰੇ ਕੋਕਨਾਰ॥
ਦਰੇ ਵਕਤ ਜੰਗਸ਼ ਬਿਯਾਮਦ ਬ ਕਾਰ॥੫੯॥

Bideh saqia saghare kokanar.
Dare waqat jangash biamad ba kaar.59.

(The Guru thus advised Aurangzeb, through this parable, not to oppress the subjects, as your kingdom will be wiped off by the forces of Khalsa, and for your false views, you will have to suffer finally.)

The Guru then thanked the Lord and prayed to Him thus :—

“O Lord ! May I be bestowed by you with the love of your True Name, (the tumbler of your worship and devotion) which will be of help to me in fighting against the evils of worldly pleasures (like sexual desires; wrath, greed etc.” (59)

ਕਿ ਖੁਬਸੂਰਤ ਦਰ ਵਕਤ ਖਸਮ ਅਫਕਾਨੀ॥
ਕਿ ਯਕ ਕੁਰਤਯਸ ਫੀਲ ਰਾ ਪੈ ਕੁਨੀ॥੬੦॥

Keh khoobsoorat dar waqat khasam Afkani.
Keh yak kurtyas feel ra pai kuni.60.

“By pantaking this love of True Name (This tumbler of your devotion) it would be helpful in vanquishing the enemy. With one sip of this nectar, one could gain victory against the biggest enemy like an elephant.”

(O Lord ! May I be bestowed with your True Name, so as to destroy the worldly vices). (60)

Here the eleventh parable is completed.

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ॥

ਰਜਾ ਬਖਸ਼ ਬਖਸ਼ਿਦਹੇ ਬੇਸੁਮਾਰ॥
ਰਿਹਾਈ ਦਿਹੋ ਪਾਕ ਪਰਵਰਦਗਾਰ॥੧॥

Raza bakhsh bakhshindahe beshumar.
Rehaaii deho pak parwardgaar.1.

“By the Grace of one Lord-Sublime
Victory to the Lord Almighty.”

The Lord is the bestower of spiritual bliss and countless other blessings and benedictions. He is the purifier of our sins and our sustainer and redeemer of all our worldly bondage.
(1)

ਰਹੀਮੋ ਕਰੀਮੋ ਮਕੀਨੋ ਮਕਾਂ॥
ਅਜ਼ੀਮੋ ਫਹੀਮੋ ਜ਼ਮੀਨੋ ਜ਼ਮਾਂ॥੨॥

Raheemo kareemo makeeno makaan.
Azimo Faheemo zameeno zamaan.2.

The Lord is our benevolent Master, blessing us with various benedictions through His kindness and Grace. He is the master of all dwellings, who is omni-present, percolating throughout the universe. He is the greatest master, having the knowledge of all our secrets, being omni-scient.
(2)

ਸੁਨੀਦਮ ਸੁਖਨ ਕੋਹ ਕੈਬਰ ਅਜ਼ੀਮ॥
ਕਿ ਅਫਗਾਂ ਯਕੇ ਬੂਦ ਓ ਜਾ ਰਹੀਮ॥੩॥

Shuneedam sukhan koh kaibar azim.
Keh afgaan yake bood 'o ja rahim.3.

I have heard the story of a great and huge mountain, Khaibar. There used to live a Pathan named Rahim.
(3)

ਯਕੇ ਬਾਨੂਏ ਬੂਦ ਓ ਹਮ ਚੁ ਮਾਹ॥
ਕੁਨਦ ਦੀਦਨ ਸ਼ਰਿਸ਼ਤ ਗਰਦਨ ਜ਼ਿ ਸ਼ਾਹ॥੪॥

Yake baanue bood 'o ham choo maah.
Kunad deedan shrishat gudan ze shaah.4.

He had a charming wife, as beautiful as the moon, on the very sight of whom, even the kings would lower their heads in regard and appreciation.

(The kings would feel ashamed of not having such a beauty at home.) (4)

ਦੁ ਅਬਰੂ ਚੂ ਅਬਰੇ ਬਹਾਰਾਂ ਕੁਨਦ॥
ਬ ਮਿਯਗਾਂ ਚੁ ਅਜ਼ ਤੀਰ ਬਾਰਾਂ ਕੁਨਦ॥੫॥

Do abroo choo abray bahaaran kunad.
Ba mizgaan choo az teer baaran kunad.5.

Her both the brows were like the bows of monsoon clouds, and the beautiful eyes were like showering arrows midst the eye-lashes. (Her charming eyes would bewitch the hearts of any on looker.) (5)

ਰੁਖੇ ਚੂੰ ਖਲਾਸੀ ਦਿਹਦ ਮਾਹ ਰਾਂ॥
ਬਹਾਰੇ ਗੁਲਿਸਤਾਂ ਦਿਹਦ ਸ਼ਾਹ ਰਾਂ॥੬॥

Rukhe choon khalasi dehad maah raan.
Bahare gulistaan dehad shah raan.6.

Her appearance would remind one of the moon's beauty. (On seeing her one would forget about the beauty of moon.) Her charming personality would enamour the hearts of kings, which would blossom forth like the greenery in the spring season all around. (6)

ਬ ਅਬਰੂ ਕਮਾਨੇ ਸੁਦਾ ਨਾਜ਼ਨੀਂ॥
ਬ ਚਸ਼ਮਸ਼ ਜ਼ਨਦ ਕੈਬਰੈ ਕਹਰਗੀਂ॥੭॥

**Ba abroo kamaane shudah naazneen.
Ba chashmash zanad kaibre kahargeen.7.**

The eyebrows of the delicate figure of the woman were like the bow while her eyes would pierce one's heart like the arrows. (7)

ਬ ਮਸਤੀ ਦਿਹਦ ਹਮ ਚੁਨੀ ਰੂਇ ਮਸਤ॥
ਗੁਲਿਸਤਾਂ ਕੁਨਦ ਬੂਮ ਸ਼ੋਰੀਦ ਦਸਤ॥੮॥

**Ba masti dehad hum chuni rooye mast.
Gulistaan kunad boom shoreed dast.8.**

Her charming face would make the onlooker completely lustful (intoxicated) with her sight. Her glance would turn (convert) even the barren land into a blooming flower garden. (Her looks would entice everyone with their beauty.) (8)

ਖੁਸ਼ੇ ਖੁਸ਼ ਜਮਾਲੋ ਕਮਾਲੋ ਹੁਸਨ॥
ਬ ਸੂਰਤ ਜਵਾਨਸਤ ਫਿਕਰੇ ਕੁਹਨ॥੯॥

**Khushe khush jamaalo kamaalo husan.
Ba soorat jawanast fikre kohan.9.**

That woman was really beautiful; as her appearance was full of charm and attraction. From her face she looked youthful but with her intelligence she was like an old woman (of wisdom). (9)

ਯਕੇ ਹਸਨ ਖਾਂ ਬੂਦ ਓ ਜਾ ਫਗਾਂ॥
ਬ ਦਾਨਿਸ਼ ਹਮੀ ਬੂਦ ਅਕਲਸ਼ ਜਵਾਂ॥੧੦॥

Yake Hasan Khaan bood 'o jaa Faghan.
Ba daanish hameen bood aklash jawaan.10.

There used to live a Pathan called Hasan Khan, at the same place, where this woman used to abide. His intelligence was very young and sharp. (He was very thoughtful and intelligent.) (10)

ਕੁਨਦ ਦੋਸਤੀ ਬਾ ਹਮਰ ਯਕ ਦਿਗਰ॥
ਕਿ ਲੈਲੀ ਵ ਮਜਨੂੰ ਖਿਜਲ ਗਸ਼ਤ ਸਰ॥੧੧॥

Kunad dosti ba hamah yak digar.
Keh Laily wa Majnun khizal gasht sar.11.

Both of them were in love with each other. Even Laila and Majnu's love was no match to their affection for each other (would feel ashamed before it). They also would feel their love inferior (before this couple's love). (11)

ਚੁ ਬਾ ਯਕ ਦਿਗਰ ਹਮ ਚੁਨੀਂ ਗਸ਼ਤ ਮਸਤ॥
ਚੁ ਪਾ ਅਜ਼ ਰਕਾਬੋ ਇਨਾਂ ਰਫਤ ਦਸਤ॥੧੨॥

Choo ba yak digar ham chuneen gasht mast.
Choo paa az rakaabo inaan raft dast.12.

They were enamoured with each other's love so much, that they had no control over their love affair (was openly known) just as the feet in stirrups and bridle in hands being loosely held. (12)

ਤਲਬ ਕਰਦ ਓ ਖਾਨਏ ਖਿਲਵਤੇ॥
ਮਿਯਾਂ ਆਮਦਸ਼ ਜੋ ਬਦਨ ਸ਼ਹਵਤੇ॥੧੩॥

Talab karad 'o khaanae khilwate.
Mian aamdash jo badan shahwate.13.

That woman then called her lover to her house all alone.
As he came there, their sexual desires were arisen (to give
vent to their inner feelings). (13)

ਹਮੀ ਜੁਫਤ ਖੁਰਦੰਦ ਦੁ ਸੇ ਚਾਰ ਮਾਹ॥
ਖਬਰ ਕਰਦ ਜੋ ਦੁਸ਼ਮਨੇ ਨਿਜ਼ਦ ਸ਼ਾਹ॥੧੪॥

Hameen juft khurdand do seh char maah.
Khabar kard jo dushman nizzd shah.14.

When this love affair and their sensuous pleasures
continued for almost two or four months, then some enemy
of theirs informed Rahim about this affair. (14)

ਬ ਹੈਰਤ ਦਰਾਂਮਦ ਫਗਾਨੇ ਰਹੀਮ॥
ਕਸ਼ੀਦਨ ਯਕੇ ਤੇਗ ਗੱਰਰਾਂ ਅਜ਼ੀਮ॥੧੫॥

Ba hairat dranmad Faghane Rahim.
Kasheedan yake tegh garran azeem.15.

On hearing this news, the Pathan Rahim Khan was
surprised and shocked. He unsheathed his sword and thundered
with great wrathfulness. (15)

ਚੁ ਖਬਰਸ਼ ਰਸੀਦੋ ਕਿ ਆਮਦ ਸ਼ੌਹਰ॥
ਹੁਮਾਂ ਯਾਰ ਖੁਦ ਰਾ ਬਿਜ਼ਦ ਤੇਗ ਸਰ॥੧੬॥

**Choo khabrash raseedo ke aamad shohar.
Human yaar khud ra bizad tegh sar.16.**

When that woman got the information about her husband's coming, then she took out her sword and cut off the head of her lover. (paramour). (16)

ਹਮਹਿ ਗੋਸ਼ਤੇ ਦੇਗ ਅੰਦਰ ਨਿਹਾਦ॥
ਮਸਾਲਯ ਬਿਅੰਦਾਖਤ ਆਤਸ਼ ਬਿਦਾਦ॥੧੭॥

**Haman goshte degg andar nihaad.
Masalay beandakht aatish bidaad.17.**

The woman then placed the flesh of this man into a kettle and pouring some spices over it started cooking it. (by lighting fire underneath). (17)

ਸ਼ੌਹਰ ਰਾ ਖੁਰਾਨੀਦ ਬਾਕੀ ਬਿਮਾਂਦ॥
ਹਮਹ ਨੌਕਰਾਂ ਰਾ ਜ਼ਿਆਫਤ ਕੁਨਾਦ॥੧੮॥

**Shohaar ra khuraneed baaqi bimaand.
Hamah naukran ra zyafat kunaand.18.**

At first she served this meat (flesh) to her husband and then distributed the balance to her attendants as a feast. (18)

ਚੁ ਖੁਸ਼ ਗਸ਼ਤ ਸ਼ੋਹਰ ਨ ਦੀਦਸ਼ ਚੁ ਨਰ॥
ਬਕੁਸ਼ਤਾਂ ਕਸੇ ਰਾ ਕਿ ਦਾਦਸ਼ ਖਬਰ॥੧੯॥

Choo khush gasht shohar na deedash choo nar.
Bkushtaan kase ra keh daadash khabar.19.

When the Pathan did not see any male member in the house, he went away satisfied and pleased, and then killed the person who had given this news. (19)

ਬਿਦਿਹ ਸਾਕੀਯਾ ਸਾਗਰੇ ਸਬਜ਼ ਗੂੰ॥
ਕਿ ਮਾਰਾ ਬਕਾਰਸਤ ਜੰਗ ਅੰਦਰੂੰ॥੨੦॥

Bideh saqia saagre sabaz goon.
Ke ma ra bakarast jang androon.20.

(O Aurangzeb ! There is lot of anarchy (lawlessness) in your regime and without verifying the truth you are involved in oppression as in the above case and your boat of sins would be sunk soon, so you should stop this oppression.)

Then the Guru prays to the Lord :—O Lord - Guru ! May I be bestowed with the nectar of your True Name, which would be needed by me in the war against vices and enemies. (20)

ਲਬਾ ਲਬ ਬਿਕੁਨ ਦਮ ਬਦੱਮ ਨੋਸ਼ ਕੁਨ॥
ਗਮੇ ਹਰ ਦੁ ਆਲਮ ਫਰਾਮੋਸ਼ ਕੁਨ॥੨੧॥

Laba lab bikun dam badam nosh kun.
Ghame har do aalam framosh kun.21.

O Lord -sublime ! May you bestow on me the tumbler of your love filled with True Name to its brim, which I would like to partake all the time, thus being forgetful (careless) of all the worries and sufferings of both the worlds. (Your True Name is the harbinger of permanent peace and eternal bliss. (21)

Here the twelveth parable is completed.





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